

THE
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FOR

SEPTEMBER AND DECEMBER. 1823.

VOL. XXVIII.

Ω φίλος· εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Λῆϊς ἔως Μουσέων, ῥίψον ἅ μὴ νοεῖς.

EPIGR. INCERT.

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ERRATA.

No. LIII.	Page 104.	line 28.	for ראשית read ראשית
	105.	25.	for שור read שור
		26.	for שור read שור
LIV.	255.	8.	for West. read West.
		13.	for נסיד read יסיד
	374.	2.	for vides read rudes.

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BAR, A. M. Edinb.

THE leading feature of the present times is, we think, that of improvement. Not only has the greatest progress been made in chemistry and mechanics, not to specify other arts and sciences, but a spirit of investigation has been carried into all of them, productive of the highest advantages. In none, however, has this thirst for inquiry prevailed more, or been more successful, than in Greek literature. True, indeed, the discoveries and discussions in this science do not excite the same attention as they did some centuries ago. Other tastes, manners and pursuits have succeeded, and the admiration and respect which were formerly paid to the venerable scholar, are now transferred to the speculative philosopher, the eloquent writer, or the ingenious novelist. Nevertheless, though silent and unobserved, the work of improvement has proceeded. Manuscripts have been collated, obscure passages illustrated, the art of criticism cultivated, and the ardor and elegance of modern scholars added to the learning and experience of their predecessors. Hence, we can scarcely mention a Greek author of any

celebrity whose works have not been edited within those few years with all these advantages; and hence, too, the necessity of bringing forward our school-books to the present scale of improvement. And what method more effectual for doing this, than to collect in the manner of Mr. Dalzell, into one great repertory, all that knowledge which is dispersed among the various annotators, and conjoin it with the stock which that indefatigable scholar had treasured up? Or what persons can be supposed more capable of doing this, than those who are themselves thoroughly acquainted, as well with the deficiencies, as the manner in which these ought to be supplied?

But it is not on these grounds alone that we approve Professor D.'s new edition of Dalzell's *Collectanea Majora*. The original work itself is defective in several respects; but in none more than in the inadequacy of its selections, and the deficiency of its illustrations.

To propriety of selection it is particularly requisite that a compiler of such works devote his attention. Nor is it only necessary that he advert to the character of his author as a writer of talent, purity, and information. He must also carefully adjust the extent of his extract, so as to set before the student a suitable specimen of the whole, and afford him at once the opportunity of acquiring a knowledge of the idiom and structure of the language, and the peculiar style and character of the writer. Nor is it proper that he consult merely his own taste in making these extracts. Like a skilful caterer, he must provide entertainment for various appetites, and therefore the fare must consist of "*παντοδαπὰ ἐμβύμματα καὶ βρωματα*." In this respect Prof. Dalzell seems to have consulted too exclusively his own judgment. We allow, indeed, that he shewed both a correct taste and a sound judgment in his selections. For what historian pleases more than Xenophon, denominated by the ancients the Attic bee, "*τοῦ καὶ ἀπὸ γλωσσῆς μέγας γλυκίων ῥέει ἀῖδη*!" But circumstanced as he was, he should not have limited the extracts from Thucydides to 12 pages, nor those of Plato to 21, whilst to Xenophon he allotted no less than 118. This was neither appreciating justly the merits of the accurate historian, nor duly reverencing the wisdom of the divine philosopher; and it was acting injudiciously as a compiler.

Propriety of selection, however, was perhaps after all the easiest task. Desirous of affording his students the means of prosecuting their studies during the summer recess, he accompanied the extracts with notes, critical as well as explanatory. This plan, of itself excellent, he was well qualified to execute with success. His acquaintance with the language was minute and extensive, his application indefatigable, and his researches laborious. The notes accordingly contain a treasure of judicious criticism, which his industry collected from various sources. But we look in vain for

excursions into the philosophy of the language, or for original attempts in philology, or any endeavours to trace words through their various significations and modifications. This department in Greek literature is, in fact, almost wholly neglected, and whilst we have ingenious theories about the five duads, Æolic digammas, and middle voices, few scholars have as yet attempted to give us any thing like a philosophical analysis of the various shades of meaning which the terms of the language assume. No works, however, are better adapted for these disquisitions than such selections; nor can they be given any where with more advantage to the student, since they cannot fail of being impressed on his mind with the inflection of his nouns and verbs, and the knowledge of his syntax.

Such appear to be the deficiencies in Dalzell's work which more particularly call for a remedy. In the volume under review, those of them that regard the excerpts are supplied; so much so indeed, that it would be somewhat difficult to find in the Greek language a like number of passages equally well adapted in every respect to impress the student with a just sense of the value of its acquisition. In the philological department, however, a great deal yet remains to be done, but we are not without hopes that in a future edition Professor D. will so finish the work, as to fulfil the high expectations which a careful examination has induced us to entertain.

It will be observed, that Professor D. has offered no alterations in the text of Herodotus. To the notes he has made many useful additions, and, when it was necessary, important alterations. With his observations, until we reach page 4. n. 9, we are disposed to acquiesce, but the ellipsis in that note we cannot pass without a few remarks.

In an addition to the original note, Professor D. remarks, "Sententiam ellipticam et hoc modo explicandam censeo; καὶ (τούτους πείθεσθαι αὐτῷ) ἐσελθεῖν γάρ—Angl. "And they yielded to him, for they had a great desire." If Professor D. had pursued the sentence to its termination, or considered the structure of the narrative all along from its commencement—τοῦτον τὸν Ἀρίωνα λέγουσι, κ. τ. λ., he would have seen sufficient reason for an ellipsis different from what he has given. It would certainly be much simpler to supply "λέγουσι," the word used by Herodotus himself; thus: (commencing with the paragraph) ἀπηλειθέτα δὲ τὸν Ἀρίωνα, sc. λέγουσι—καὶ (λέγουσι τοῦτον) ἀναχωρῆσαι ἐκ τῆς πρύμνης ἐς μέσην νῆα, ἠδονὴν γὰρ ἐσελθεῖν τοῖσι, κ. τ. λ. Angl. (They say) that Arion being driven by threats to an inextricable difficulty, (they say) that they (the sailors) removed from the prow to the middle of the ship, for they had, &c. This ellipsis of λέγουσι harmonizes, not only with the spirit of the passage, but also with the general simplicity of the historian's style, while it equally accounts for the peculiar structure of the sentence, which, according to Schweig-

hæuser, is " natura convenientior, quoniam per regum naturam causa præcedit effectum."

P. 12. 10. κρήγμα εὐηθέστατον—μακρῶ) In this short note, we have a specimen of the mode of criticism, which to us seems so great a desideratum in Dalzell's work. Nor shall we be singular in our opinion, when it is considered, that philology, in its higher branches, ought to enter more into our system of education than it has hitherto done. It will be in vain however to expect this, unless something is done in our elementary treatises to give a proper direction to the inquisitive student. We are, accordingly, happy to observe this liberal style of criticism springing up amongst us, and though the specimens in the present volume are few, we receive them as the earnest of a rich and vigorous produce. Let Professor D. put forth his discriminating powers in this direction, and the same success will attend him as in his other pursuits.

P. 18. 4. οὐκ ἔφυσε) To this note Professor D. has added a very proper remark. As it formerly stood, we were apt to accuse Dalzell of inexperience to say the least of it, in the art of illustration. The information, indeed, which was here requisite, could not display his knowledge of a Greek idiom or construction, but it would have brought out his acquaintance with general literature, and shewn us the character of his prelections. Hærodotus was a curious observer of nature, and the occasional sketches which he gives of the natural history of different countries form not the least interesting or useful portion of his multifarious history. It is, therefore, quite allowable, and even necessary for his commentators to follow the footsteps of their author, and try his descriptions by the more accurate observations of modern times;—and especially in such a work as the present,—to prevent the errors into which students are apt to fall, from the mistakes of the original, from their own limited information, and the reliance they may place on the authority of so famous a historian.* We can readily, indeed, apologize for the father of history gravely saying, that the crocodile was the only animal that had no tongue, γλῶσσαν δὲ μόνον θηρίων οὐκ ἔφυσε, but we cannot so easily extend the same indulgence to those, who, professing to illustrate his work for the benefit of learners, allow such an observation to pass unnoticed. A single remark in passing would have required no great effort, whilst it would have demonstrated the anxiety of the Annotator to instruct his readers in what is at least common sense. But neither Dalzell nor his London editor, who, in a short "monitum," subscribed C. J. B., professes to have corrected "errores satis spissos—ad minimum quingentos," thinks it at all necessary to say a single word about it;—probably supposing that every schoolboy must conceive it an absurdity. To be content with this apology, what shall we say for their silence on the next observation of their author, "οὐδὲ τὴν κάτω κινεῖ ἐνάθον, ἀλλὰ καὶ τοῦτο μόνον θηρίων

τὴν ἀνω γνάθον προσάγει τῇ κάτω ἢ" This remark is equally erroneous with the former, and is the less liable to detection as it does not at first sight do the same violence to common feeling. Still, nothing proceeds from Dalzell, and C. J. B. has not been at the trouble of turning to any commentator to supply the omission, which is done very simply by Professor D. in the following quotation from Schweighæuser: "Lingua non prorsus carere crocodilum, porro inferiorem ejus maxillam moveri, ut in reliquis animalibus, non superiorem, diligentiores observationes docuere."

Although we must be thus brief with our notices on this part of the work, yet we cannot dismiss it without remarking, that both the teacher and his pupil will find their labors materially diminished by the many useful additions which the learned Professor has made to the notes of the original work.

With respect to Thucydides, it will be observed that Mr. Dunbar has made a few alterations, obviously, however, of the utmost importance. The extracts which Dalzell furnished from this most accurate and profound historian, were quite disproportionate to the value of the subject. Even of these extracts, two only, from the philosophical spirit which they breathe, were sufficiently calculated for his purpose. These two Professor D. has judiciously retained, and with equal propriety has rejected the narrative of the death of Pausanias, inserting in its place, the whole of the seventh book, containing an account of the siege of Syracuse, which forms, as it were, an interesting episode during the bustle and confusion of the Peloponnesian war.

P. 31. 5. ἡ νόσος—λεγόμενον) We cannot allow this note to pass without entering our protest against the spirit of criticism exhibited in it. We are quite willing that Gesner should have pronounced the opinion, that λεγόμενοι, although it refers to νόσος, is neuter, because νόσημα is also in use. But we regret that Professor D., whose penetration on most subjects conduces him far beyond the ordinary herd of critics, should have sanctioned such an opinion, or that he should have selected from Duker, when he ought to have consulted his own sounder judgment. This commentator agrees with the scholiast, that such construction is by an *anacoluthon*. What talismanic virtue there is in this term we know not, but it is plain that they have considered it as decisive of the syntax. Towards such figures of words, however, we are disposed to look with no benignant eye, nor do we reckon them of any greater value, than that they are convenient at times for the annotator and grammarian. The quotation from Homer ought to be *Odyss. μ'. 74*; and this passage under review Dr. Clarke has explained in so philosophical a manner, that none can reasonably withhold his assent. After adverting to the opinions of the Scholiast, Dionysius Halicarnensis and other critics, he adds, "Verisimilius tamen videtur, neque Thucydidem per istud "λεγόμενον" τὸ νόσημα ne-

que Homerum per voculam "τὸ," τὸ νέφος, sed utrumque rem in universum designari voluisse." Λεγόμενον, therefore, is not neuter, on account of the ellipsis of νόσημα, but because it refers to the circumstance, τὸ πᾶν, (viz. ἡ νόσος) just mentioned.

36. 11. παραλιπόντι) With this note, as it stands either in Dalzell's original work, or in the present volume, we have no fault to find. We take it up to express our opinion of the manner in which the London edition has been conducted. The note, as the Editor has left it, runs thus: "παραλιπόντι hoc est, ἔμειν παραλιπόντος, ut taceam. Gesner." With all due deference to so respectable an authority, that is merely Gesner's opinion. But we think no one on proper reflection can hesitate in subscribing to Dalzell's resolution of the passage in the later editions of the Collectanea. After citing Gesner's opinion, he subjoins: "Sed παραλιπόντι recte ponitur in dat. (post ἦν scilicet) sic—νόσημα ἦν ἐπίπαν (κατὰ) τὴν ιδέαν (μοι) παραλιπόντι, κ. τ. λ. This appears so evidently correct, that we cannot account for its being omitted, except from the excessive anxiety of the editor to throw out every thing which he considered as superfluous. We shall be pardoned however for quoting an apophthegm which on these occasions is seldom out of place,

Incidit in Scyllam, qui vult vitare Charybdim.

It is very proper to retrench what is superfluous, but in no respect is it meritorious to reject what is useful; and we should be more inclined to pardon a little redundancy in explanation, even at the risk of increasing the size of the work, than to give credit for a scantiness of it in order to diminish its magnitude. We cannot, therefore, withhold our censure from the London editor in suppressing many of the most useful of Dalzell's original notes, whilst it would be injurious to Professor D. not to declare honestly our approbation of his conduct in this respect. Occasionally, indeed, he has abridged and omitted some of Dalzell's, but he has done it with a sparing and judicious hand, while he has added many others well deserving a place amongst those of his worthy predecessor.

44. 5. ξυνηλδῶν ἀνθρώπων is the reading given by Professor D. in place of the common one, ξυγελδῶν. As the alteration is supported by no manuscript, and as the common reading agrees perfectly with the sentiments which Cylippus might be presumed to express, we see no urgent reason for abandoning it, however ingenious the conjecture may be. In these circumstances, it ought to have been submitted in the note, rather than introduced into the text.

45. 9. ἡ κατὰ τὴν τοῦ λέγειν ἁδυνασίαν) Ἄδυνασια seems to have staggered not a few of the commentators, and our Professor among the rest, "nescit an apud ullum alium scriptorem invenitur" (invenitur). We beg leave to refer to Herodotus, iii, 79. Besides, we have the authority of Hesychius that δύνασις is used in the same sense with δύναμις; what wonder then if ἁδυνασία should be of the

same import with ἀδυναμία. Although the infrequent use of a word renders it suspicious, we ought not hastily to conclude against its propriety.

48. 3. πολλή δ' ἡ Σικελία) In Duker's edition of Thucydides we find the sentence thus pointed, ὡς ἕκαστοι δύνανται (πολλή δ' ἡ Σικελία) εἰσι δ' οἱ, κ. τ. λ. To make any sense of the passage with this punctuation is utterly out of the question, and Duker, by allowing it to pass without the least remark, tacitly confesses his inability to cope with it, whilst, by placing it within brackets, he shows, in our estimation, not unequivocally, what he thought of it—the interpolation of some blundering transcriber. Professor D. is however of a different opinion, and, by a slight variation of punctuation, gives the words that prominence of place which is requisite to complete the sense. Nicias writing to the Athenians for reinforcements, says of his army, “some desert to the enemy at fit opportunities, others withdraw, as they most conveniently can;” and he accounts for this facility of desertion, by adding, πολλή δ' ἡ Σικελία, “and Sicily is large.”

48. 7. ἀλλ' ἀναγκη, κ. τ. λ.) We are inclined to think that the learned Professor has not brought out the meaning of this passage with his usual success. The ordo and ellipsis seem to be ἀλλ' ἀνάγκη [πληρώματα] τὰ τε ὄντα καὶ ἀπαιτιούμεενα γίνεσθαι ἀπὸ [τῶν πληρωμάτων] ὧν ἔχοντες ἦλθομεν, “but the crews that survive and those that are perishing, are necessarily from the complement we had when we arrived.”

50. 4. καὶ τὰς ὁλάδας—την φυλακὴν ποιούμενοι) We could have wished the Professor had given the following judicious note of Hudson, explanatory of this φυλακη or squadron: “Erant naves quæ quotiens in salo classis stare, tanquam vigiles ante eam erant in perpetua statione. Ceterum ut hæc perpetui (ut ita dicam) præsidij causa in eodem semper loco comparabantur; ita aliæ, et ipsæ ex firmiteribus agilibusque præsidij causa infirmiores præsertim onerarias per mare prosecui solebant, quas προπεμπούς appellabat Appianus.” Τὴν φυλακὴν ποιούμενοι we would therefore translate “forming a squadron of observation,” rather than “protecting themselves.”

56. n. 1, 2. In these notes we are favored with some accurate remarks on ἀκροβουλῆς and προσβολή—νεώσοικος and νεώριον. We would only notice, in passing, that *relitor* is used by no Latin classic in the sense of “*eminus pugnare*,” as it is assumed to be by the Professor in his explanation of ἀκροβολίζεσθαι.

58. 7. τὸ γὰρ αὐτοὺς πολιορκουμένους, κ. τ. λ. appeared so teasing to Duker, that, in despair, he is fain to acquiesce with the opinion of the scholiast, although his words do not imply his full conviction of its accuracy, and, as usually happens to one ignorant of the syntax, he has given a very confused translation of the passage. Our Professor, by a simple ellipsis entirely in the style of his

author, has exhibited a very distinct view of this "molesta periodus."

63. 8. καὶ ἀναρπάγειναι, κ. τ. λ.) Notwithstanding the information conveyed in this note, and in several others of a similar structure (vide p. 68. n. 4, 5, 6), we must express our opinion that it is not sufficiently accommodated to the junior student. In the first place, he cannot turn to p. 221. Annot. 14. of Hudson's edition. Nor is it to be supposed that he has at command such works on military affairs as Schœffer's. The Professor might have shortened his note considerably, and rendered it at the same time equally useful, if he had merely referred to the explanation of *παρεξίρεσις*, *ἐπωτίδες*, &c. given in Potter's "Grecian Antiquities," a book in the hands of every Greek student, but to which not a single reference is made in the course of all these notes, although technical terms are constantly recurring, and the last edition of Potter was superintended by the learned Professor himself.

65. 6. σπερίφοις, κ. τ. λ.) παρέχοντες in this passage has baffled the ingenuity of all the commentators. Duker, one of the most judicious and learned of them, honestly confesses his ignorance; nor indeed may any one be ashamed to do so, as the text is evidently corrupted. Professor D. conjectures *προσπλιοντες* to be the proper reading, which, if not the word originally given by Thucydides, is at least as good a substitute as has hitherto been proposed.

73. 8. τὰ τε ἄλλα, κ. τ. λ.) This passage Duker translates, "Præterea quod de ceteris hostium rebus in suam potestatem redigendis nulla spes amplius ipsis ostenderetur." In our opinion this translation is quite erroneous. Thucydides does not mean to represent the Athenians as any longer aspiring to conquest. Their generals were now assembled to deliberate on the state of their army, and adopt measures for future safety. This was gloomy enough. Unsuccessful, the soldiers were tired with the siege and wasted with sickness, arising as well from the season of the year as from the marshy soil of their encampment. Not only were they dispirited with all these misfortunes, but even when "they looked to other things," τὰ τε ἄλλα sc. ἰωρων, "they also appeared hopeless," ἀνέλπιστα αὐτοῖς ἐφαίνετο. Such is Professor D.'s view of the passage, and it seems correct.

78. 5. δυοῖν δεούσας εἴκοσιν ἄς, κ. τ. λ.) "Quæ sit constructio verborum δυοῖν δεούσας εἴκοσιν nescio, nisi δεούσας ad τὰς ναῦς suprà referas, ut ordo sit, τὰς ναῦς, τὰς μὲν, κ. τ. λ.—δεούσας δυοῖν εἴκοσιν. Quæ constructio vix proba videtur. Post τὰς μὲν expectandum erat Nostrum scripturum fuisse δυοῖν δεούσας εἴκοσιν ἀπώλεσαν, ἃς οἱ Συνακόσιοι, κ. τ. λ." Such is the Professor's note. It occurs to us, however, that the following construction of the sentence is not far from the truth;—καὶ ὅπλίτας τε πολλοὺς ἀπέκτειναν, καὶ (κατὰ) τὰς ναῦς, τὰς μὲν πολλὰς δῖέσωσάν τε καὶ ξυνήγαγον κατὰ τὸ

στρατόπεδον, (κατ') εἴκοσιν (δὲ ναῦς) δεούσας δυοῖν, as to the twenty wanting two, *i. e.* eighteen, ἢς (ταύτας) οἱ Συρακούσιοι, κ. τ. λ. These the Syracusians, &c. With respect to the phrase, δυοῖν δεούσας, εἴκοσιν, we refer to p. 61 n. 6, and to Hoogeveen for examples of the omission of δέ. Art. μὲν et δέ.

80. 3. This sentence, evidently vitiated, Professor D. has restored in the following manner: ὡς ἐκάπταις (τι) τῆς ξυντυχίας, ἢ (τι) κατὰ τὸ ξυμφέρων, ἢ (τι) ἀνάγκης ἔσχεν. The sagacity of the Scholiast struck out the correct meaning, but he, as well as Duker, has failed in bringing the text under the strict rules of syntax.

88. 2. ἐς ἀπόνοιαν καλεσθήκασιν, κ. τ. λ.) In this note the Professor appears eminently successful in eliciting the true sense of his author, and restoring a passage which former editors had tried in vain. In order to escape the difficulty, Duker has invented the substantive ἀποκινδυνεύσεις, and inserted in the text its dative, which, by an analogy correct enough, he makes ἀποκινδυνεύσει. This he employs to govern τέχνην, and translates both by "temeritate fortune."—Professor D. gives ἀποκινδυνεύσαντες, a reading not only in strict conformity with the author's style, but which at the same time brings out a most correct meaning. His words are, "et constructio et temporis ratio postulare videntur ἀποκινδυνεύσαντες, quod dedi;" and he immediately adds: "Libenter οὕτως, quod e participii terminatione natum esse judico, ejecissem si licuisset." This remark, with submission to the learned Professor, might, we think, have been spared; at least some reason should have been assigned for this hostility to οὕτως: certain it is that οὕτως ὅπως are used in a similar collocation by the best authors; thus Plato in *Phaed.* p. 228. νῦν ἤδη ποιεῖν ἐμοὶ ὡς ἀληθῶς πολὺν κράτιστόν ἐστιν οὕτως, ὅπως δύναιμι λέγειν, and again, p. 236, ῥητέον σοι παντός μᾶλλον οὕτως ὅπως οἷός τε εἶ. In his emendation, Duker seems to have been misled by the translation of Valla, "nec tam apparatui suo confidunt, quam (id quod possent) temeritate fortunæ, ut aut," &c.; but of this translation Hudson in his preface thus writes: "Sed incuriam et negligentiam (graviori enim verbo uti non libet) sumum ubique prodit," sc. Laurentius Valla.

88. 5. καὶ νομισωμεν, κ. τ. λ.) With respect to the latter clause, which the Professor has rendered differently from any other translator, we see no pressing necessity for the change, since the sense generally given to it agrees sufficiently with the syntax of the words, as well as the sentiments of the speaker. Τὸ λεγόμενον, every one knows, is usually taken for ὥστε λέγεται.

91. 8. πολὺν τὸν ἀγῶνα, κ. τ. λ.) Duker, whose penetration led him to the correct sense of this passage, had not yet firmness enough to substitute σύνταξιν for ξύστασιν. Considering the obvious impropriety of this latter term, Professor D. has done well to prefer in his text what no doubt Thucydides gave. "Scholiastes," ait

Duk., "etiam in ipso Thucydide *ξύττασιν* non *ξύστασιν* videtur legisse."

95. 9. *ἔχουσα τινα*, κ. τ. λ.) This passage, more than usually obscure, Professor D. has explained with much accuracy and perspicuity.—Of the references at the close of the note, the first is erroneous, and the other is unsuitable.

Before taking leave of the notes on the extract from Thucydides, we beg to state in a few words our opinion of it as a whole. With regard to the *text* of the seventh book, the Professor has exhibited it to his students in the most amended and chastised style that has yet appeared; whilst his notes display throughout talent and learning, patient research and useful illustration. He has grappled with every difficulty, and has seldom failed, either by some happy conjecture or correct reasoning, to remove it. At times we have differed from him; but, when excellencies predominated so much, we directed our efforts rather to find occasions of blame than otherwise.

FABLES OF BIDPAI.

The Falconer.

It is reported that a Satrap, celebrated for his power, distinguished by his nobility and excellent qualities, had a wife, whose beauty was the loss of the heart, and whose charms excited trouble in the world.

Her lips gave life still more than the water of the stream of existence, and her mouth was sweeter than the purest sugar.

Verses.

"Her countenance had the splendor of fire, her cheeks the brilliancy of the silvered wave, her eyelids were arches, the glances of her eyes, arrows, and by means of these arches and of these arrows, she had made slaves of a thousand hearts."

To this degree of high approbation and of charms she united the beauty of modesty and of virtue: she had adorned with the freckle of abstinence and piety her cheeks, which excited disturbance in the heart.

Verses.

"Her eyes, closed to all things in the world, were concealed

behind the veil of chastity; never had a mirror seen, even from a distance, her ravishing attractions. What did I say? She feared the society of her shadow!"

This Satrap had a page from the country of Balkh, who performed for him the functions of falconer; he had neither manners nor reticence, and did not guarantee the atmosphere of his heart from libertinage and corruption.

One day this young man came to look at this virtuous lady, and instantly the bird of his heart was caught in the net of love.

Distracted in himself, he moved the ring¹ of union in vain; the gate of meeting opened not to him; in vain did he employ stratagem and address; it was all to no purpose. When the page saw that his hopes were frustrated, he sought (as is the custom with perverse souls) to invent some stratagem against this virtuous lady, and had recourse to an imposture to cover her with shame.

He bought of a sportsman two parrots, and began to teach one of them, in the language of Balkh, to say, "*I saw the porter lie with the mistress of the house;*" and to the other, "*but as for me I say nothing.*"

In a week these parrots had learned their respective phrases.

One day when the Satrap was in the banqueting hall, seated upon the couch of conversation, with his heart disengaged from all care, the falconer entered, and offered him the parrots as a present.

The parrots began to talk with mildness, repeating these two phrases as they had been instructed.

The Satrap was not acquainted with the language of Balkh, but he was delighted to hear the flexibility of their voices and the charming words which they pronounced, and after having familiarised himself with these sounds, he transferred the birds to his wife, that she might take care of them. The poor woman, who also did not understand the language of these birds, brought them up, and thus caressed enemies who bore the appearance of friends.

The Satrap, at length, took so much pleasure in the prating of these parrots, that he abandoned the inebriating sound of the lute and the voluptuous quavering of the guitar, to lend his ear to this vivifying harmony.

One day the people of Balkh came to visit him: the Satrap hastened to have the parrots brought into the apartment of hospitality.² These birds, according to their custom, began to articulate the two

¹ That is to say, the knocker of the door: in the East the doors have a ring to knock with, instead of a knocker or a bell.

² The Arabs, who are generally considered one of the most ancient nations of the East, have a separate apartment in their houses appropriated exclusively to strangers, travellers, &c. which is called *Bect-derf*, or the guest-room, or hospitality-room.

phrases which they had been respectively taught; but they had scarcely uttered these words when the strangers, confounded with what they had just heard, looked upon one another, and finally bowed their heads with shame. The Satrap seeing that the flame of rejoicing among his friends was extinct, and that the intoxication of contentment among his hosts was changed into stupor and reflection, wished to know the cause, and strongly insisted in his demand; it was to no purpose that the guests excused themselves, he would not admit their excuses.

The most courageous amongst them then addressed him thus: "Without doubt you know not what these birds utter." "No," replied the Satrap, "I do not comprehend what they say, but I love and take pleasure in hearing their words, which appear to win so many hearts; tell me then the meaning of these words."

Verses.

"I have not seen Solomon¹ even in my dreams, how then should I understand the language of birds?"

Then the guests, after having repeated the words which the parrots had uttered, explained the meaning of them to the Satrap.

The latter immediately quitting his glass: "My dear friends," said he, "excuse me, I did not understand what these birds said, but now that I know their meaning it would be impossible to excuse myself. It is not the custom in our town to eat in a house where the wife is dissolute or ill-mannered." Then the young falconer exclaimed, "I have often seen what these birds speak of, I bear witness to it."

At these words the Satrap ordered his wife to be put to death; but the latter, who had been informed of the order, sent a messenger to him, charging him to say to the Satrap, "My lord and my powerful master."²

Verses.

"Whether my death be agreeable to you, or my life, whatever you order I submit to it with resignation, but think seriously on this matter, and be not too precipitate; do not hasten to put me to death because I am in your power, for the wise think that in all matters, but above all, when there is a shedding of blood, it is indispensable to reflect seriously; for if capital punishment becomes necessary, it can be inflicted at any time; but, if by precipitation death be inflicted on the innocent, and it should afterwards be discovered that the punishment was not merited, the reparation of

¹ The Orientals assert that Solomon understood the language of birds. Expression in the East to show obedience and entire submission.

this error is not within the circle of possibility, and such an injustice weighs heavily for ever on the head of him who had rendered himself guilty of the execution."

After having heard this message, the Satrap gave orders that his wife should be brought into his presence, and thus addressed her: "These parrots partake not of the nature of man, their discourse, therefore, cannot proceed from hatred or from malevolence; they declare what they have witnessed, and besides, the falconer says that he has seen what these birds have declared! This is not a trifle that can be excused with fine words; if the fault hath been committed no pardon can be expected."

"It is right to investigate respecting my conduct," replied the bride, "and when this matter shall be perfectly understood then, if I merit death, thou wilt order it to be inflicted." "But how are we to clear it?" said the Satrap. "Enquire of the people of Balkh," she replied, "if, besides these two phrases, the birds know any other or not; if it be discovered that they know only these words, it will be easy to convince yourself that this shameless libertine, who, not being able to succeed in his criminal views and insane desires, which he had formed against me, had taught them these words. If, on the contrary, they can repeat other phrases, it will be just in you to spill my blood. What do I say? It will be no longer permitted that I should live." The Satrap then directed all his attention to investigate this affair, and on the other hand, the guests employed during three days, all their efforts to discover the truth; but the parrots could pronounce only these two phrases! When it was ascertained that the woman was innocent, the Satrap acquitted her of the penalty of death, and ordered the page to be conducted to him; the latter immediately hastened to present himself, with the falcon on his fist. "Wicked traitor," exclaimed the wife, "hast thou seen me do any thing contrary to that which God approves?" "Yes," replied he, "I have seen what these birds have declared." He had no sooner pronounced these words than the falcon which he had in his fist, flew in his face, and plucked out his eyes with his beak. "Then," said the wife, "there is the recompense, destined to those who pretend to have seen what they have not seen. The evil is punished by a similar evil."

THE BEAR AND THE GARDENER.¹

A gardener possessed a garden more agreeable and more voluptuous than the most celebrated gardens of the East. The various species of trees were as beautiful as the varied plumage of the

¹ The fable of the bear and the lover of gardens of La Fontaine is an imitation of this.

peacock, and the thousand varieties of flowers had the brilliancy of the crown of Kaous.¹ The surface of its soil resembled the cheek of a beauty elegantly attired, and the zephyr of its atmosphere was perfumed like the magazine of a merchant of aromatics. Its boughs, loaded with fruit, were bowed down like an old man overwhelmed with age, and its sweet and embalmed fruits were matured without the heat of fire. Their different species, whether of spring or of autumn, were freshness and savour itself; its apples resembled the chin of enchantress beauties with bodies of silver, having the most agreeable color and the most delicious perfume. Their vivid color, at a distance, gave them the appearance of brilliant lamps, suspended upon trees. What shall I say of its pears? Their extreme sweetness made them resemble violets of sugar suspended in the air,—its quinces, clothed with down, like the Sophis who rise during the night, pale, and look out of the window of the monastery of the creation; and their exterior, stained with dust, recalled to the aching hearts of lovers the desire of their beloved. The oranges, like golden balls, glittered in the bosom of the leaves, like the luminous globe of the sun in the midst of the bright vault of the heaven; and the perfume of its citrons was amongst the principal pleasures of the garden, by its fragrance, which elevated the heart by its exhalation, which created pleasure.

One might say of its pomgranates, similar to the lips of a young beauty that smiles, that Heaven, an alchymist, had scattered rubies in the fire to prove them.

On one side were seen peaches so fresh and succulent, that the most delicious juice distilled from them before they were put to the mouth; on the other side, incomparable figs, which resembled agreeable pastry, composed of the seeds of the poppy and sugar candy. There were golden grapes, whose beauty had been described by the pen of Wisdom, in that page of the Koran where we read these words: "we made corn and grapes grow there."

There were melons, like globes of gold, covered with a tender down, similar to that on the cheeks of youth; such as were comparable to the full moon, which appears on the horizon, the color of glass. One was satisfied on seeing them that they would bear away the ball of mail² on the fruits of Paradise.

Every tree so captivated this gardener, that he thought neither of his father nor of his children, but passed his life in delightful retirement in this garden. He finished, however, by being disgusted with the weariness of solitude, and of the privation of the balm of friendship.

¹ Kaous, or Caikaous, king of Persia, of the 12th Dynasty, called the Caiaude Dynasty.

² In allusion to the game of mail, much used in the East—the prize.

VERSES.

This garden is full of roses and violets. "What is that to me? Alas! I see there no friend." At length, with the heart wounded with isolated sorrow, he went out to walk in the desert, and began to pass over the foot of a mountain, whose extent, like the vast expansive field of hope, had no bounds: a most hideous and monstrous bear, by chance, had taken the same road, and from the same motive. They were no sooner met, than by reason of their mutual resemblance, the chain of friendship put itself in motion, and the heart of the gardener found itself disposed to the society of the bear.

• Verses.

Every atom in the earth and in the heavens is to the atom of its kind¹ as straw is to amber. The damned attract the damned, the blessed attract the blessed; pure men delight in pure wine, men of bad character drink the dregs. A vain man is suited to vain men, as a man of genius is delighted with a man of genius. Those who occupy themselves with eternity love to have for companions those who think on eternity.

The bear having received from the gardener such caresses as he had never before received from any one, devoted himself entirely to his friendship, and at the first sign of invitation he followed him, and came to that garden which resembled paradise. Concord having been established between them by benefits, and the gift of these agreeable fruits, the sprig of friendship took root in the soil of their heart: they were frequently in a corner of the garden, always satisfied with finding themselves together. Whenever the excess of fatigue impelled the gardener to repose the head of indolence in the shade of refreshment, on the couch of repose, the bear from attention and by attachment to his friend lay near his cushion, and drove away the flies from his person.

"No," said he, "I will not suffer the flies to cover the face of the object I adore."

One day, according to custom, the gardener having reclined himself, fell asleep; a great quantity of flies collected about his person; the bear began to drive them away, but it was in vain, for they immediately returned. If he drove them away on one side, they immediately fixed on the other. Exasperated, the bear took up a stone of a hundred weight, and in saying to himself, I will kill them, he threw it on the countenance of the unfortunate gardener.

¹ It is well known by the merchants of amber that it attracts straw, and this is the criterion by which they distinguish true from sophisticated amber.

The flies received from it no harm, but the head of the agriculturist was bruised to the earth.

Therefore have the wise said, that in every circumstance, an intelligent enemy is preferable to an ignorant friend.

ON THE VARIOUS READINGS OF THE HEBREW BIBLE.

LETTER II.—[Continued from No. LI. p. 66.]

IF the Various Readings are so numerous, not only in the Mss. but also in the editions of the Hebrew Bible, as was stated in my last letter,¹ scarcely a doubt can exist as to the benefit likely to result from a careful collation of them, for the amendment of those passages which have suffered from the defects of Mss. or the errors of transcribers.

The splendid work of Dr. Kennicott, of which a short account was given in my last letter, was soon followed by a similar publication by De Rossi, professor of the Oriental languages in the University of Parma. De Rossi collated no less than 691 Mss. of the Hebrew Bible in his own library, and 134 in other parts of Europe, besides 375 editions.² De Rossi's work is not exactly on the plan of Kennicott's. It does not contain the Hebrew text, but refers to the text of Vander Hooght, which is also adopted as the groundwork of Kennicott's collation. Neither does it comprise all the various readings of the Mss., but only those which the author thought worthy of note, many of which he has likewise supported by the authority of the ancient versions, and the Jewish commentators. He has also en-

¹ Class. Journ. No. LI. p. 63.

² I have noticed two trifling errors in Hartwell Horne's very valuable Introduction to the study of the Holy Scriptures. He states that 479 Mss. and 288 printed editions were collated for De Rossi's work. The number mentioned in the first volume of De Rossi is 479 in his own library, and 110 *codices externi*: the remaining 236 Mss. and 87 editions are mentioned in the supplement published in 1798, or at least with the date of 1798, not 1799, as Hartwell Horne states. See De Rossi, Vol. i. p. 125—135. Supplem. p. 143.

riched his work by many valuable critical dissertations. He differs from Kennicott in some details of criticism, but entirely agrees with him as to the state of the Hebrew text, and adds many important readings to those already discovered by that acute and indefatigable critic. The first volume of De Rossi's work was published at Parma, A. D. 1784, with the following title, "*Varia Lectiones Veteris Testamenti ex immensa Mss. editorumque Codicum congerie haustæ, et ad Samar. textum, ad vetustiss. versiones, ad accuratiores sacræ criticæ fontes ac leges examinatæ.*" The *Scholia Critica*, or supplement, forming a 5th and concluding volume, was published in 1798. I am not aware of any extensive collation of Hebrew Mss. since the publication of De Rossi's supplemental volume. In 1806, Dr. Buchanan, Vice-provost of the college of Calcutta, collected some valuable Hebrew and Syriac Mss. in the south of India, and presented them in 1812, to the University of Cambridge. Amongst them is a synagogue roll of the Pentateuch, which was collated by Mr. Yeates. This collation, however, threw no new light on the subject of Hebrew criticism. "Mr. Yeates's well-executed collation," says Mr. Hamilton, in his *Codex Criticus*, "has shown, that, except inasmuch as it confirms the opinion maintained by Kennicott and De Rossi, that all synagogue rolls are formed on the same model, it adds nothing to our Biblical Mss. Whoever compares their collations with that of Mr. Yeates, will easily perceive that these rolls not only agree with each other, but with some of the worst readings of the printed text. This is no proof of the absolute integrity of the Hebrew text; it only teaches us to ascribe to all these rolls a common origin." * Even during the progress of Dr. Kennicott's collation, the partial result of his labors was applied to the important purpose of amending the text of the Hebrew Bible, and improving our English version. Bishop Louth, who first directed the powers of Dr. Kennicott's mind to the improvement of the printed Hebrew Text, had sagacity enough to appreciate the value of his collation, and skill and taste enough to avail himself of its assistance in his elegant version of the sublimest of the Hebrew prophets. Other Biblical translators followed his example; and Newcome, Blaney, Wintle, Horsley, all applied the various readings collated by Kennicott for the correction of that portion of the Hebrew text which they respectively trans-

* *Codex Criticus of the Hebrew bible*, by the Rev. G. Hamilton, Rector of Killermogh. See also a paper on the Buchanan roll by the writer of this letter, *Cl. Jl.* No. xv. p. 11.

lated. A work of a more comprehensive nature was soon undertaken; and, at the suggestion of Breitkopf, a new edition of the Hebrew Bible, with readings selected from the collations of Kennicott and De Rossi, was begun by Doederleir, and completed by Meisner, A. D. 1793.¹ But though a useful manual to those who have not access to the larger works of Kennicott and De Rossi, the paper and type are bad, and it is by no means free from errors of the press. In the year 1806, a Hebrew Bible, containing the principal various readings, was published at Vienna, by Prof. Jahn. The following account of this work is extracted from the 3d volume of Hartwell Horne's Introduction to the critical Study of the Scriptures. "Prof. Jahn has long been distinguished for his successful cultivation of Oriental literature. In this edition the text is very distinctly printed, the principal Hebrew points are retained, and he has given a copious selection of the most important various readings. His divisions into sections are judiciously made."² I have already observed, that many portions of the Scriptures have been translated by Hebrew scholars of our own country, with selections from the various readings, but no attempt was made in England, for many years after the publication of Kennicott's and De Rossi's collations, to amend the whole text of the Hebrew Bible, by the aid of the various readings. This interesting work was at length undertaken by Mr. Boothroyd, and was published, I think, from the year 1810 to 1816, in numbers or parts, with the following title: "*Biblia Hebraica, or the Hebrew Scriptures of the Old Testament, without points, after the text of Kennicott, with the chief various readings selected from his collation of Hebrew Mss., from that of De Rossi, and from the Ancient Versions, accompanied with English notes, critical, philosophical, and explanatory, &c.*" This work is printed in a good type, contains most of the best readings, and a valuable selection of critical and explanatory notes; but its merits are considerably diminished by the inaccuracy with which it is executed. The year 1821, produced a short digest of the various readings by the Rev. G. Hamilton, Rector of Killermogh, with this title, "*Codex Criticus of the Hebrew Bible, wherein Van Der Hooght's text is corrected from the Hebrew Mss., collated by Kennicott and De Rossi, and from the ancient versions: being an attempt to form a standard text of the Old Testament.*" In this work, the readings which were considered by the author

¹ Preface to Doederleir and Meisner's Hebrew Bible.

² Horne's Introd. Vol. iii. p. 131.

preferable to the common Hebrew text, are inserted in hollow letters, and the authorities by which they are supported are given in the margin. As the two last works are particularly interesting to the English Biblical student, I propose, in a third, and probably a concluding letter, to give a fuller account of these two works, and to state what is still wanting for the correction of the Hebrew text.

KIMCHI.

Falmouth, May, 1823.

BIBLICAL CRITICISM ;

יְלִשָּׁת גַּם־הוּא יֶלֶד־בֶּן יִקְרָא אֶת־שְׁמוֹ אֱנוֹשׁ אִזְּ הוּאֹל לְקָרָא בָּשִׁים

יְהוָה : GEN. iv. 26.

THIS verse in the English version is rendered thus : “*And to Seth, to him also there was born a son ; and he called his name Enos ; then began men to call upon the name of the Lord.*” If we compare the whole of this passage with all that precedes it, we are not able to understand it, if we follow the English translation ; because, if we render הוּאֹל *began*, it would imply that no person had before that time called upon the name of the Almighty : but we find that Adam, and Eve, and Cain, spoke with the Almighty ; that Cain and Abel offered to the Almighty ; and that the Eternal Being spoke to Cain and reprimanded him ; and in the verse immediately preceding the above, it is said that the wife of Adam called the name of her son *Cheth*, saying, “*For the Almighty has appointed me another seed instead of Abel, whom Cain slew.*” If we consider that the greatest part of the Proper Names in the Bible are expressive of certain circumstances, and that the name אֱנוֹשׁ corresponds with the verb

אָנַשׁ *being weak, or ill*, as we find, Psalm lxi. 21. וְאֱנוֹשָׁהּ and

other places, by which, doubtless, a great part of the Hebrew commentators are led : and, as it is given by tradition that the age of Enos was a very wicked and idolatrous age, com-

monly called, דֹרֵן אֱנוֹשׁ, or the age of Enos, there is no doubt that הִחַל, being derived from the Piel חָלַל, to make common, to make profane, implies *unholy, impure, unclean, profane*: that is to say, the worship due only to the Supreme Being was exercised to creatures, in other words, that idolatry was introduced. So we find Gen. xlix. 4. חָלַלְתָּ, *thou hast defiled, thou hast profaned*: Ez. xxviii. 16. וְאֶחָלֶלְךָ and *I will consider thee profane*. Lev. xxi. 9. וְבֵת אִישׁ כֹּהֵן כִּי תִחַל לְזָנוֹת And *the daughter of any priest if she profane herself by whoring*, Lev. xxi. 4. לְזַחֲלוֹ to *profane himself*, Ez. xxi. 26. וְאֶחָל and *I am profaned*, Ez. xx. הִחַל *profaned, or polluted*.

The passage according to our opinion should be rendered thus: *Then the calling on the name of the Eternal Being began to be profaned*, that is, they called creatures gods.

According to the English translation, we should have the same difficulty in Genesis, vi. 1. which is in Hebrew, וַיְהִי בִּיהִחַל הָאָדָם לִרְבּוֹת עַל-פְּנֵי הָאֲדָמָה.

This verse is rendered in the English version thus, "*And it came to pass, when men began to multiply,*" &c. If we now consider, 1. That mankind began to multiply immediately after the creation, that the Lord blessed the man, and said, "Be fruitful and multiply," the question naturally presents itself, why it is said, they began *now* to multiply?

2. If we consider the 3rd verse, where the Eternal Being is represented as saying, "My Spirit shall not always strive concerning man," we could not perceive why the Eternal Being was discontented with him: but if we translate the word הִחַל *began to profane*, the verse would be rendered thus: "*It was when men began to profane in multiplying upon the surface of the ground*;"—that is, mankind did not distinguish between a natural and allowed manner of multiplying, and an unnatural manner, forbidden by nature itself. The same difficulty would also be avoided in the translation of Gen. ix. 20, which is in the Hebrew as follows: וַיְהִי כִּן אִישׁ הָאֲדָמָה וַיִּמְעַ כָּרֶם.

This verse is rendered thus in the authorised English version: "*And Noah began to be a husbandman,*" &c. In the Hebrew,

neither this ~~verse~~, nor its connexion, gives this sense to the idea, for it would then be rendered thus, "Noah began a husbandman," as the verb could only be understood, which in this construction of the Hebrew would be extremely difficult, nor would there be any sense in it. But if we translate **וַיֵּחַל** *he began to profane*, in place of *he began*, it would read thus: "*And Noah as a husbandman began to profane: he planted a vineyard.*" Because after the flood he ought not to have begun his business by planting a vineyard.

So likewise would be better understood Gen. x. 8. 9., the Hebrew of which is as follows: **וַיֵּחַל יָלֵד אֶת נִמְרוֹד הוּא הָיָה גִבּוֹר מִכָּל אֲדָמָה לְחַיֵּי הַבְּרִיָּה נִמְרוֹד הָיָה גִבּוֹר מִכָּל אֲדָמָה לְחַיֵּי הַבְּרִיָּה**
נִמְרוֹד הָיָה גִבּוֹר מִכָּל אֲדָמָה לְחַיֵּי הַבְּרִיָּה

If this passage were rendered as in the English version, "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore, it is said, Even as Nimrod the mighty hunter before the Lord;" we are obliged to understand that, before Nimrod, there was no government, which cannot have been the case, because the Eternal Being said to Noah and his children, after the flood, chap. ix. 6. "Whoso sheddeth man's blood, by man shall his blood be shed;" therefore, we are obliged to conclude that there were judges and mighty persons who could, and who did, execute the commands of the Eternal Being; it is, therefore, certain, that Nimrod was not, and could not be, the first, who had the power of governing, and who could refrain to execute justice; but if we translate the word **וַיֵּחַל** *he began to profane*, it would read thus: "And Cush begot Nimrod. He began to render it profane to be a powerful one on the earth" (because he abused his heavenly power); and this is the reason why he was called **נִמְרוֹד**, *Nimrod*, which in Hebrew implies, *we will rebel*, from the root **מָרַד** *Marad*, *he rebelled*: and this is probably the reason why the greater part of the Hebrew commentators accused him of having persuaded mankind to idolatry; (although that which follows is an Hebrew criticism of itself separately, and we are obliged to connect it with this, in order to give the whole passage plainly;) and the word **צַיִד** *tsayid*, *hunting*, implies not only what we call hunting of beasts, but to persuade mankind

to a certain aim, because צִיד *tsayid* seems to correspond with the idea of overpowering, either by corporeal force, or by mental measures, as we find, Gen. xxv. 28. וַיֹּאכֶל יַעֲקֹב אֶת-עֵשָׂו בֵּי-צִיד. בְּפִי, which in the English bible is rendered, "And Jacob loved Esau, because he did eat of his venison." But if we consider that the Hebrew language abounds with double meanings, as already observed in a former part of these criticisms, we shall find here a most beautiful and sublime one, if we refer to the preceding verse, which is in Hebrew: וַיִּגְדְּלוּ הַנְּעָרִים וַיִּדְעֵשׂוּ אִישׁ אִישׁ וַיֵּדַע צִיד אִישׁ שׂוּדָה וַיַּעֲקֹב אִישׁ תָּם יָשֵׁב אֹהֳלִים, and is rendered in the English version thus: "And the boys grew, and Esau was a cunning hunter, a man of the field, and Jacob was a plain man dwelling in tents." Every one who is able to judge must allow, that the two clauses are contrary the one to the other; therefore no one can doubt that the words אִישׁ תָּם imply a sincere man, a righteous man, and consequently, the predicate of Esau must imply the contrary; and this is certainly so, if we understand by the expression צִיד *persuading*, and the whole of both verses may be translated thus: "And the boys grew up—Esau became a man who knew how to persuade—a man of the field, (that is to say, a man of the world—a man who did not stay at home, but conversed with others:) but Jacob was a plain man, dwelling in tents: (that is, a man who was upright, because he was a domesticated man, and not corrupted by conversation with others:) Isaac loved Esau because he persuaded (that is, he deceived) with his mouth." We will now return to Gen. x. 8, 9., and add, that the word לִפְנֵי, *liphnah*, implies, not only *before*, but sometimes, *against*, as in Gen. vi. 11. וַתִּשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹהִים: which in the English Bible is thus rendered: "The earth also was corrupt before God." The word *before* is similar to the phrase *in his sight*, that is, *against his will*: the whole verse would be better rendered as follows: "And Cush begot Nimrod: he began to render it profane to be a powerful one on the earth: he was a powerful persuader against the Eternal Being; therefore it is said, 'Even as Nimrod, a powerful persuader against the Eternal Being.'" The same remarks are applicable to Gen. xi. 6. וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וּשְׁפָה אַחַת לְכָל הָחָם

: לַעֲשׂוֹת which in the English bible is rendered thus : “ And the Lord said, Behold the people is one, and they have all one language ; and this they begin to do.” This rendering has no sense in it, for it implies, that, because they were one people, and had but one language, they ought not to do so, and the punishment of the Supreme Being would not exist in preventing it, which could not be expected from the Supreme Being ; but if we translate the word הֵחֵל this began to profane them, we should render the passage thus : “ The Eternal Being said, Behold one people, and one language to them all : and this began to profane them in order to act thus :” and therefore the Supreme Being scattered them and confused their language.

ON THE AFRICA OF PETRARCH.

THERE are no subjects on which Petrarch more delights to expatiate, than the transitory nature of human fame, and the fallibility of human expectations. Could we imagine this “ frail good man” raised for a while from the dead, with all his old earthly feelings about him, with what an emphasis of astonishment might we fancy him reiterating his favorite maxims, in the view of his own literary destiny. With what chequered feelings of exultation and disappointment would he, whose love of praise, and morbid sensibility to the slightest manifestations of censure or contempt, equalled those of Rousseau himself, survey, amidst the strange and multifarious changes of these latter times—the revolutions in religion and politics—the diffusion of learning over countries in his own time ignorant and barbarous—his own country almost alone unchanged, still unhappy and disunited as of old, and a slave “ by its own compulsion” to native or foreign despots—how would he be surprised to learn, that his literary reputation rested almost exclusively on that part of his works which he himself least valued ; and that the epithet “ invaluable,” attached to his Latin writings by a great modern writer, had not sufficed to attract to them the attention of the learned world ! Least of all, sensible as he appears to have become

latterly to the faults of his Latin poetry, would he be prepared for the utter oblivion into which the present poem has fallen; or would he easily believe, that the work, on which he at one time rested his renown, should have failed even of obtaining the melancholy notoriety of Chapelain's *Pucelle*, or Blackmore's *Arthur*! No work ever enjoyed a higher reputation in its own day, even while unpublished, and known only in fragments; its completion was expected by scholars as the crowning achievement of the first writer of the age; portions of it were handed about in the literary world, unknown to the author; crowned heads interceded for a sight of the unfinished wonder; and when after his death the manuscript was in danger of being lost, nothing could exceed the anxiety felt on the occasion by the republic of letters. But it is a common error with the mass of mankind to mistake talent of a particular kind for general ability; and the vanity of authors themselves co-operates in the decision of partial friends, and an ill-judging public. Hence it is, that so many men, calculated to shine in other branches of poetry, have wasted their powers on the chimerical attempt of writing an epic poem. Such a propensity is particularly visible in the Latin poets of modern times, though it is not confined to them. In our own language, the instances of a similar delusion are numerous. Not to speak of actual failures, it is probable that little would have been added either to the reputation of the poets themselves, or (except, perhaps, in the first-mentioned instance) to the public stock of intellectual enjoyment, had Dryden, Pope, Gray, and others who might be named, carried into execution their respective epic projects.

The *Africa* was conceived and begun in the author's 35th year, amidst the solitudes of *Vaucluse*. He had been from his earliest years an enthusiastic admirer of ancient Roman virtue, and his imagination had been more especially fascinated by the heroism and exploits of *Scipio Africanus*; a character certainly more calculated than almost any other in antiquity, to attract the admiration of a youthful mind. From the manner in which he speaks of his design, it is obvious, that he was not aware of the existence of a poem by *Silius Italicus* on the same subject. "*Ennium de Scipione multa scripsisse non est dubium, rudi et impolito, ut ait Valerius, stylo. Cultior tamen de illius rebus liber metricus non apparet. De hoc igitur utcumque canere institui.*" Such was his ardor in prosecuting this favorite

design, that one of his friends, who seems to have exercised a certain degree of authority over him, was obliged to interdict him the use of pen and ink for ten days, through fear of injury to his health. Petrarch obeyed, though with great reluctance: the first day appeared insupportably long; on the second, he was afflicted with a head-ache which lasted till night; on the third, symptoms of fever began to appear; so that his friend was obliged to revoke the prohibition, and restore the poet to his books and his health. Compelled by other avocations to suspend his design, he resumed it after the lapse of many years, and brought it to a conclusion with a rapidity which surprised even himself. It remained unrevised at his death, and was accordingly ordered by him to be destroyed. From the immense number of errata,¹ amounting on an average to one in every two or three lines, it appears, that either the transcriber of the copy from which it was printed, or the corrector of the press, was a very illiterate person.

It is not with an intention of disputing the verdict passed by the learned world on this unfortunate work, that we now call the attention of our readers to the *Africa*. It is, in truth, a tedious, declamatory performance, destitute of almost all the elements which constitute an epic poem; the story is meagre in the extreme, and most inartificially constructed, oscillating between the two extremes of dry historical detail and awkward fiction; nor is there the least display of character, or felicity in the conduct of the details. There are, however, a few scattered passages, descriptive, fanciful, and pathetic, which rise above the level of the rest; but it is in reflection that Petrarch principally excels. The principal, indeed the only charm of the poem, consists in the picture which it exhibits of the poet's own mind; of his piety, his patriotism, his thoughtful and even melancholy spirit, his characteristic weaknesses—but above all, his zeal for every thing Roman; a passion which in him was so strong, as to form a leading feature in his character. We know, indeed, no writer, whose peculiar disposition, opinions, and feelings, develop themselves more fully in his works. The present, like his other writings, is full of a flowing, sententious, high-wrought morality, drawn from

¹ We quote from "*Francisci Petrarchæ Opera*; Basilæ excudit Henrichus Petri." 1554.

the schools of his favorite ancients, but modified by Christianity; and there is a great deal which in an ordinary writer would be common-place, but which in him we feel to be far otherwise. His Latinity is imperfect, and full of barbarisms, owing to the very slight advances which had at that time been made in the knowledge of the language; for his age, however, it is exemplary.¹ His style is verbose, frequently prosaic, and sometimes mean; his versification is not without merit, and exhibits a distant reflection of Virgilian grace and majesty. Many of the verses are left unfinished, in imitation of Virgil—Petrarch, like Cowley, having supposed that the hemistichs in the *Æneid* were intentional.

We shall extract the passages which pleased us most, together with so much of the story as may be necessary for illustration.²

The poem opens with a short exordium, and an address to the Muses, in allusion to the peculiar circumstances of the poet's situation at the time.

jam ruris amœni
Prata quidem, et fontes, vacansque silentia campis,
Fluminaque, et colles, et apricis otia sylvis
Restituit fortuna mihi; vos carmina vati,
Reddite, vos animos.

This is followed, rather incongruously, by an invocation to Jesus Christ; from which, by a transition equally heterogeneous,³ the poet passes to an eulogium on the great theme of his admiration, Robert, king of Naples.

Tuque o certissima mundi
Spes, superumque decus

¹ "Non est omnino impurus, sed squalorem sui sæculi non valuit prorsus detergere." Ludovicus Vives. "Vir animi semper Romani, sermonis non semper." W. S. Landor, in *Quæstiuncula*.

² Our scanty stock of information on the present subject, has been gathered from the Abbé de Sade, Ugo Foscolo, and Petrarch's own writings.

³ Such combinations, however, seem to have been familiar to Petrarch. Thus, *Ep. Fam. Lib. vi. Ep. v. 741*. "At tu Christe, sol justitiæ, cuncta videns, et æternis radiis universa collustrans, quid hanc intamiæ nebulam passus es terris nostris incumbere, cum posses tam facile, nisi delicta hominum obstarcent, vapores noxios odiorum, caliginosæ noctis algore concretos, fervido tui amoris splendore percurrere? Tu autem, summe Regum nostri temporis Roberte, quem ex aliqua cœli parte ros nostras et misereri crediderim et spectare, quibus hoc nefas luminibus asperxisti?" &c.

Auxilium fer summo parens —————
Tu quoque Trinacrii moderator maxime regni,
 Hesperiaquo decus, atque ævi gloria nostri,
 Iudice quo merui vatūque in sede sedere,
 Optatasque diis lauros, titulumque Poëtæ:¹
 Te precor, oblatum tranquillo pectore munus
 Hospitio dignare tuo. —————
 Præterea in cunctos prout sibi [ei sc.] feceris annos
 Posteritatis iter; quis enim damnare sit ausus,
 Quod videat placuisse tibi? fidentius ista
 Arguit expertus, nutu quem simplice dignum
 Effecisse potes, quod non erat. Aspice templis
 Dona sacris affixa pavens ut vulgus adoret:
 Exime; despicias.

The causes of the second Punic war are then explained. The action commences near the end of the war, conformably to the received rules of epic poetry, and contrary to the example of Silius. Scipio is introduced to us as the conqueror of Spain, standing on the heights of Calpe, and surveying the impenetrable ocean beyond, with emotions not unlike those of Alexander, on the confines of the known world—feelings of dissatisfaction, arising, however, from very different sources. His past successes, the danger still impending over his country, the desire of avenging more fully the death of his father and uncle, fallen in the wars of Spain, form the matter of his meditations, and prepare us for the vision which follows, and which occupies the whole of the two first books. It is, in fact, a poetical amplification (*mutatis mutandis*) of the *Somnium Scipionis*. The empyrean is represented as opening, from which the elder Scipio advances to meet his son, covered, like Hector in the second *Æneid*, with the wounds received in the service of his country. • His son addresses him almost in the words of *Æneas* :

————— quisnam hæc mihi pectora duro
 Confixit mucrone, parens? quæ dextra verendam
 Gentibus immerito violavit sanguine frontem?

The fine circumstance which follows might have been better illustrated; yet the simile is expressive.

————— Hæc dicens, alto radiantia fletu
 Sidera visus erat sedesque implesse quietas:
 Infima si liceat summis æquare, marina
 Piscis aqua profugus, fluvioque repostus amæno,
 Non aliter stupcat, si jam dulcedine captum

¹ Alluding to his coronation in the Capitol.

*Vis salis insoliti et subitus circumstet amaror, A
Quam sacer ille chorus stupuit.*

The father then recounts to his son the circumstances of his own and his brother's death; and points out to him, among the choir of surrounding spirits, several of the heroes of the second Punic war. The death of Æmilius Paullus is described with some detail. Africanus then introduces himself to his uncle, with whom he enters into conversation on a variety of subjects, as the superiority of the heavenly life, the unlawfulness of suicide, and the rewards allotted to public virtue in the celestial world. The old Roman kings and patriots then pass under review; the poet dwells more particularly on the story of the three Horatii. There are a great many fine patriotic and philosophical passages in this book; but as they are chiefly interesting on account of the reflection of the Roman mind in Petrarch, which they exhibit, and as the effect would be injured by detaching them from the text, we have not thought proper to make any quotations.

In the second book, Scipio, impelled by a natural curiosity, enquires the future destinies of Rome. His father complies with his request; and foretels, in the first place, the defeat and subsequent misfortunes of Hannibal; he then prophesies the glories of the second Africanus; the conquests of Rome; the civil wars; the subversion of liberty under Augustus; the gradual corruption of public morals, and the final fall of the empire, the name only remaining, as a gorgeous but unmeaning title, worn by a succession of barbarian kings, and transferred from nation to nation. The peroration of this part is too beautiful and too characteristic to be omitted. We need scarcely point out the obvious allusion to the tribune Rienzi.

*Forte sub extremos annos, mundi que nrentis
Interitum, ad proprias sedes Fortuna redibit.
—— Unum hoc de pluribus ille supremus
Abscondit sub nube Deus; sed noscere quantum
Permissum est animi augurio, non victa sub hoste
Roma ruet, nullique data est ea gloria genti.
Nulli tantus honos populo: vincetur ab annis,
Rimosoque situ paullatim fessa senescet,
Et per frusta cadet: nulla unquam, nulla vacabit
Civilique odio et bellis furialibus ætas.
Tempus adhuc veniet, cum vix Romanus, in urbe
Civis erit verus, sed terras lecta per omnes
Fæx hominum: tamen et tunc se malesana cruentis
Turba promet gladiis, et in fortissimus unus*

Vir aliquis, dignus meliori tempore nasci,
Opponat sese medium, fronteinque manumque
Litibus ostendat [obtendat?], superest quodcunque cruoris
Pectoribus miseris per mutua vulnera fundant.
Hoc solamen habē, nam Roma potentibus olim
Condita sideribus, quamvis lacerata malorum
Consiliis manibusque, diu durabit, eritque
Has inter pestes nudo vel nomine mundi
Regina; hic nunquam titulus sacer excidet illi.
Qualiter annosum vires animusque leonem
Destituunt, sed prisca manet reverentia fronti,
Horrificusque sonus; quanquam sit ad omnia tardus,
Umbra sit ille licet, circum tamen omnis iuermi
Paret sylva soni. Sed quis vel noscere certam
Audeat, aut rebus tantis præfigere metam?
Vis loquar? in finem, quamvis ruinosa, dierum
Vivet, et extremum veniet tua Roma sub ævum,
Cum mundo peritura suo.

On the subject of fame, he has the following illustration.

Illā vel invitum, fugias licet, illa sequetur:
Ut sub Sole vagum comitatur corporis umbra
Ipsa tui; quocunque gradum tu flexeris, illa
Flectitur, et stat si steteris: sic fama volentem
Nolentemque simul sequitur; sed numquid ineptum
Dixeris arenti gradientem in pulvere, ut umbram
Aspiciat post terga suam? non sanior ille est,
Qui terit ætatem frustra, corpusque fatigat,
Aut animum curis onerat, nihil inde reposcens
Ni laudem, et varios populi per compita ventos.

He then exhorts his son to perseverance in the path of virtue, as a preparation for the glories of heaven; and foretells his voluntary exile and death.

In the third book, Lælius is sent to Africa to request the alliance of Syphax. The palace of the Numidian monarch is described at too great a length, but not without fancy; we can only afford a short extract.

Niveis suggesta columnis
Atria surgchant; fulvo distincta metallo
Regia præfulgens,
Ordine gemmarum vario radiabat in orbem.
Hic croceos, illic virides fulgere lapillos
Aspiceres, altoque velut sua sidera tecto.
Signifer in medio sinuosi tramitis arcu
Aureus obliquos supremo culmine cursus
Assidue faciebat: ibi, ceu lumina septem
Quæ vaga mundus habet, septem vafer ordine gemmas
Clauserat ingenio, nondum lapis, optimus Atlas.
Tardior hæc, gelidoque seni magis apta placere:
Illa minax, longeque rubens, ast illa benignis

Ire videbatur radiis, tenerumque ¹ serena
 Luce coruscabat : medio carbunculus ingens
 Æquabat solare jubar, largoque tenebras
 Lumine vincebat : mira virtute putares ²
 Hunc proprios formare dies, hunc pelle noctes,
 Solis ad exemplum : post hunc duo lumina motu
 Splendebant parili ; sed quæ rutilantius ibat,
 Spectando subitos animis spargebat amores.
 Cornua de fusco sinuans adamante deorsum
 Impigra præcipiti celerabat luna meatu,
 Atra quidem, et radiis circum illustrata supernis. ³

The description of the infernal rivers, as represented in the portraiture on the walls, may have been read by Milton.

Hic—claustris distincta novem pallentia regna
 Cernuntur, Stygiiue nigræ stant gurgitis undæ ; ¹
 Tristior hac Acheron fluctu perlabitur atro,
 Concretam limo cogens fluitare paludem
 Cocytusque gemens lacrymoso flumine Avernum
 Circuit hinc oriens, et ripis antra pererrat,
 Umbiarumque choros ; nec non Phlegethontis adusta
 Gurgis aqua, tacitque satus ⁴ oblivis late
 Funduntur.

Lælius, after the conference, is invited by the king to a splendid banquet, where a minstrel is introduced as relating

¹ In the original, "tecumque:" we have ventured to substitute as above.

² Alluding, perhaps, to the popular notion, that light was inherent in the carbuncle.

Darkness hath no dominion o'er its beams ;
 Intense it glows, an ever-flowing tide
 Of glory, like the day-flood in its source.

Thalaba, Book I.

Like the mystical gem of enchantment, that glows
 Where there is not a ray to reflect back its gleam,
 The soul of the Hero no darkening knows,

But shines thro' the gloom with unborrowing beam. MS.

³ The idea of this passage seems to be borrowed from the *planetarium* of the Emperor Nero. A somewhat similar description is quoted by W'Israeli from an early poem of Orator Henley's. (*Calamities of Authors*, Vol. i. p. 157.)

Pillars of marble bore a silken sky,
 While cords of purple and fine linen tie.
 In silver rings, the azure canopy.
 Distinct with diamond stars the blue was seen,
 And earth and seas were feign'd in emerald green :
 A globe of gold, ray'd with a pointed crown,
 Form'd in the midst almost a real sun. *

* So in the original.

the stories of Atlas, of Dido, of the Philæni, and, in short, the history of Africa in general. Lælius, at the request of the monarch, gives a sketch of the origin and growth of the Roman state; the stories of Curtius and the Decii, and especially that of Lucretia, are commemorated at length. The descent of Curtius into the gulph is vividly described :

————— *Dicens hæc, lumina cœlo
Erexit, templumque Jovis quod præsidet arci
Suspiciens, tendensque manus sursum atque deorsum,
Atque omnes superosque Deos, manosque precatas,
Ad quos tondebat, validum calcaribus ultro
Urget equum, barathroque volens infertur aperto.
Arma ruento viro lucem sonitumque dedere.
I't strepitus : cœunt ripæ, et junguntur in unum.*

The death of Lucretia, with which the book concludes, is feebly told.

In book iv. Lælius describes the person, manners, and character of Scipio to the king.

The whole is written completely *con amore* : no poet, indeed, was ever more in love with his hero than Petrarch. The rest of the book is taken up with a narration of various exploits of Scipio's; his behavior in the secret assembly of the young nobility after the battle of Cannæ, his taking of New Carthage, and his reconciling the rival candidates for the obsidional crown. The effect of his presence in tranquillising the tumults attendant on a sanguinary victory, is thus illustrated :

————— *Sic atra serenat
Nubila pacifico despectans Jupiter ore,
Continuoque silent venti, fugiuntque procellæ,
Sol nitet, emergunt fuscis sua noctibus astra,
Et mundo sua forma redit.*

PARALLEL PASSAGES.'

It may not be uninteresting to trace a few more instances of resemblance. For this purpose I have selected the Prometheus of Æschylus.

In the first instance, to renew the charge of imitation, Oceanus addressing Prometheus is represented as warning him not to incur the augmented wrath of Jupiter,

Εἰ δ' ὧδε τραχεῖς καὶ τεθηγμένους λόγους
 ῥίψεις, τάχ' ἂν σου, καὶ μακρὰν ἀνωτέρω
 θακῶν, κλύοι Ζεὺς, ὥστε σὸι τὸν νῦν χόλον.
 Πάροντα μόχθων παιδιὰν εἶναι δοκεῖν.

And Milton, in the first book of his *Paradise Lost*, makes Beëlzebub say to Satan,

But what if he, our conqueror, (whom I now
 Of force believe almighty, since no less
 Than such could have o'erpowered such force as ours)
 Have left us this our spirit and force entire
 Strongly to suffer and support our pains,
 That we may so suffice his vengeful ire,
 Or do him mightier service as his thralls
 By right of war.

Again, Æschylus puts this language into the mouth of Oceanus.

Τὸν γηγενῇ τε Κιλικίῳ οἰκήμενον
 Ἄντρον ἰδὼν ᾤκτειρα, δάϊον τέρας,
 Ἑκατοντακάρηνον, πρὸς βίαν χειρούμενον
 Τυφῶνα θυῶρον, πᾶσιν δ' ἀντίστη θεοῖς,
 Σμερδναῖσι γαμφηλῆσι συρίζων φόνον.

And Milton describes the arch-rebel:—

Thus Satan talking to his nearest mate
 With head uplift above the wave, and eyes
 That sparkling blaz'd; his other parts besides
 Prone on the flood, extended long and large,
 Lay floating many a rood; in bulk as huge
 As whom the fables name of monstrous size
 Titanian, or earth-born, that warr'd on Jove
 Briareos or Typhon.

Also, immediately after, the dramatist says:—

Ἐξ ὁμμάτων δ' ἥστραπτε γοργωπὸν σέλας,
 Ὡς τὴν Διὸς τυραννίῃ ἐκπερσῶν βίαν.

Ἄλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος,
 Καταιβάτης κεραυνὸς ἐκπνεῶν φλόγα,
 Ὃς αὐτὸν ἐξέπληξε τῶν ὑψηλῶν
 Κομπασμάτων. Φρένας γὰρ εἰς αὐτὰς τυπεῖς
 Ἐφειπαλῶθη κάξεβροντήθη σθένος·

Milton has it—

—— and, with ambitious aim
 Against the throne and monarchy of God,
 Rais'd impious war in Heaven, and battle proud,
 With vain attempt. Him the Almighty power
 Hurl'd headlong flaming from th' ethereal sky,
 With hideous ruin and combustion down
 To bottomless perdition; there to dwell
 In adamant chain and penal fire,
 Who durst defy th' Omnipotent to arms.

Horace, a poet celebrated for felicitous originality of genius, has not scorned to imitate the dramatist in one of his finest odes.

Γυνὴ γὰρ ἄνδρ' ἕκαστον αἰῶνός στερεῖ,
 Διθήκτον ἐν σφαγαῖσι βάψασα ξίφος.
 • Τοιαῦτ' ἐπ' ἐχθροὺς τοὺς ἑμοὺς ἔλθοι Κύπρις.
 Μίαν δὲ παῖδων ἱμερος θέλξει, τὸ μὴ
 Κτεῖναι ζύνευον, ἀλλ' ἀπαμβλυνθήσεται·
 Γνώμῃ δὲ οὐκ ἐνὶ θάτερον βουλήσεται
 Κλύειν ἀναλκίς μᾶλλον, ἢ μαιζόνος.
 Audiat Lyde scelus atque notas
 Virginum pœnas, et iuane lymphæ
 Dolium fundo pereuntis imo;
 Seraque facta,
 Quæ manent culpas etiam sub Orco.
 Impiæ nam quid potuere majus?
 Impiæ sponso potuere duro
 Perdere ferro!
 Una de multis face nuptiali
 Digna, perjurum fuit in parentem
 Splendide mendax, et in omne virgo
 Nobilis ævum.

I trust sufficient proof has now been afforded, that illustrious poets, ancient and modern, did not scruple freely to borrow the sentiments, and even the language of their predecessors; and that, therefore, we ought to make allowances for minor bards, whose minds, formed on the model of Greece and Rome, are almost unconsciously led into the same line of thought and expression.

G. E. F.

OXFORD LATIN PRIZE POEM.

PETRUS MAGNUS.

DUM tibi Russiacum primus qui attollere nomen,
Primus qui patriæ potuisti ingentia fata
Præcepisse animo et primordia ponere regni;
Dum tibi, magne Parens, pietate accensa fideli
Rite triumphales instaurat Russia pompas,¹
Ipse etiam Britonum longinquis hospes ab oris
Qualiacumque licet, magno pereulsus amore,
Dona feram, et sacra cingam tibi tempora lauro.

Auspice te, late Arctoas sibi Russia gentes
Subjecit sceptro, atque altam super æthera tollit
Imperii molem, majestatemque perennem,
Bello opibusque potens: utcumque aut acrior armis
Omnia tentaris vasto, Frederice, tumultu
Miscere et turbare odiis, aut Austria contra
Surgentis regni tantarumque invida rerum
Adversos varia molita est arte labores;
Illa obluctantem tamen, incassumque frementem
Contudit, et justa devinxit pace Polonum.
Illa etiam extremas Ægei ad littoris oras,
Ausa ingens facinus, Byzanti mœnia propter,
Hellespontiacum constravit classibus æquor,
Et solium, Mahumeda, tibi tremefecit avitum.

Nec vero tantis quamquam decorata triumphis,
Non tamen ipsa lubens Petro Catharina fatetur
Omnia² deberi, neque enim non omnia prius,
Maxime Alexiada! rerum incrementa dedisti.
Ergo etiam merito jam nunc in vota vocaris
Grande decus patriæ, seclisque recentibus audis
Imperii Pater atque ævi melioris origo.

Nimirum hic olim per centum immania regna
Horrida Barbaries tristes effuderat umbras.
Vixere, esfrænes populi, nullisque domandi
Legibus.—Ergo alii vasta in deserta locorum
Cum castris armenta sequi, cursuque vaganti
Tranare ingenti porrectos limite campos.

¹ Statuam nimirum summa cum solennitate nuper Petriburgi ab Imperatrice Catharina Petro dicatam.

Nec jam triticas scibant sibi condere messes,
Nec læti norant felicia dona Lyæi,
Agresti victu nutriti et lacte serino.

Atqui alii studio sævi fera munera belli
Perpetuo tractare, et durum vi colere ævum,
Qualis nunc etiam Sinensibus accola terris
Præcipites glomerat turmas Scythæ, et agmine facto
Ante expectatum cursu se effundit anhelò,
Et pavidos late fines circumstrepit armis.
Qualis et ipse olim Maracandæ mœnia linquens
Temirus, Eoo horrendum grassatus in orbe,
Antiquas Indorum arces, felicia regna
Vastavit, sacrumque infecit sanguine Gangem.

Ipsa adeo imperii quamquam sibi regia formam
Moscuæ jactabat, quamvis et splendida luxu
Altam ostentabat turritis mœnibus arcem;
Quamquam et nonnullo saltem sub fœdere legum
Conjunctos lata populos ditione tenebat;
Illa tamen vano splendebat barbara fastu
Undique res miseræ circum, atque imbelles jacebat
Imperium et propria nimium sub mole gravatum.

Nequicquam magnis ingressis Alexius ausis
In melius vitæ normam revocare jacentis
Tentarat, cultuque animas mollire feroces
Nequicquam audaci Carambucis ostia cursu
Appulerant Britones, stabant ad littora gentes,
Miratæ missas externa per æquora classes,
Miratæ varias merces; necdum æmula virtus
Mentem accendebat vastos conscendere fluctus,
Aut artes tentare pares, sed mersa tenebris
Et victa ignavo torpebant secla veterno.

At neque Hyperboreas adverso numine terras
Æternum premere, et nebulis obvolvere cæcis
Fas superis visum est—tandem magno ordine fata
Assurgunt alia. Immissæ lux clara diei
Paulatim radiis tardam dirumpere noctem
Incipit, ætheriumque ostendere gentibus ortum,
Intlytus atque auctor venientis nascitur ævi.

Ille arces primus patrias, et inania sceptræ,
Abditaque in mediis rerum cunabula terris
Descruisse ausus, jam tum sibi mente capaci
Providus æternæ posuit fundamenta famæ.

Jamque ergo Codani descendens primus ad oras
Æquoris, ingentem fugiens qua Neva Ladogam,
Vorticibus rapidis se immiscet turbida ponto,

Littore in extremo, et super altæ stagna paludi,
 Jam sedes fundare novas, arcemque locare
 Jussit, et immensas murorum attollere moles :
 Ergo assurgentem et proprio de nomine dictam
 (Non ille auguriis falsis aut omine lævo)
 Tutaturque fovetque urbem ; jam tum omnia fausta,
 Venturosque olim certo præ sagit honores.
 Nec longum, et visæ deserto in littore classes
 Insolitam rerum speciem, et nova pandere fata :
 Jamque effossa altos inter navalia portus
 Fervent arte nova, juvat indulgere labori
 Et properare manu ; secto juvat abiete costas
 Struxisse, et pandas ratibus posuisse carinas.

Ergo etiam in mediis validam quatit ipse bipennem,
 Hortaturque etenim duros non ille labores
 Olim, nec rigidi dudum aversatus obire
 Munera servitii ; tantum magnæ insita menti
 Virtus, et potuit multæ spes æmula famæ.
 Ergo nec crubuit, posito diademate, vulgo
 Addere se comitem, proprioque edoctus ab usu
 Vidit, et attento penitus sub pectore fixit,
 Aut humiles quicquid Batavus Flevonis ad undas
 Molitur patiens operum, aut quas maxima rerum,
 Dum pelagi imperium felicibus asserit armis,
 Ostentat late victrices Anglia classes.
 Sive tui, Thamesine Pater, prope fluminis oras,
 Sive Vagæ ad ripas, aut qua Dumnonia largas
 Volvit aquas Tamara, aut saxoso in littore Vectis
 Porrecta ingentem claudit magno obice portum.

Tum vero mira circum immutarier arte
 Undique terrarum facies, varioque laborum
 Urgeri studio ; cernas quæ ignota jacebant
 Antehac et nullis hominum bene cognita curis,
 Arva novo cultu et larga ditescere fruge,
 Æquarique solo montes, et flumina cursus
 Accepisse novos, patulis jam parcere campis
 Edocta, et fluctus tandem lenire tumentes,
 Aut cursu frænata acri et torrentibus undis
 Injectas moles tolerare et strata viarum.

Sic demum immissa extremis commercia terris
 Jam late patuere, et læto cōpia cornu
 Ipsa ultro populis sese mirantibus offert.

Quid jam sanguineas lauros, victricique arma,
 Aut referam quoties utroque ex littore mundi
 Læta suum spoliis gravidum, insignemque tropæis

Spectabat regem, in meritos effusa triumphos,
 Moscuæ, seu torrentem, ultra spatiatu's Araxem,
 Victor Persarum fincs, et Caspia regna
 Vastavit bello, aut longinquum sævus ad Istrum
 Accensis acres odiis et multa minantes
 Continuit Turcas et justo limite clausit.
 Quid referam quoties Codani glacialis ad oras
 Instruxit rostratam aciem, Succosque feroces
 Contudit, aut qualis Pultoæ ad mœnia, demum
 Casibus et longo duri certamine belli
 Edoctus, tandem lapsis succurrere rebus,
 Et potuit patriæ sortem renovare jacentis?
 Illa dies primum mutato numine vidit
 Snecorum fractas adverso Marte phalangas,
 Et Carolum, elatumque animis nimiumque tumentem,
 Terga dare. Ille adeo sortem indignatus acerbam
 Trans Danaprim in sylvas atque in deserta ferarum
 Reliquias secum miseris servavit, et orbe
 Exul ab Arctoo, solioque extorris avito,
 Achmætæ fastus supplex, et jura superba
 Pertulit, hospitio vix demum exceptus iniquo.
 Jamque adeo positis cœpit mitescere bellis
 Russia, jam senior placida sub pace quiescens
 Imperii fines Princeps et dissita regna
 Iustrabatque oculis, caroque fovebat amore.
 Jura dabat, legesque viris, vultuque paterno
 Rite recognoscens numerat longo ordine gentes.
 Quos Tyran inter magnique Borysthenis oras
 Lute dives alit populos denso ubere gleba;
 Qui gelidum Tanaim vel qui Mœotidos undæ
 Stagna colunt, vel qui septem super ostia Volgæ
 Astracani campos, secretum et littus lembæ;
 Quique etiam Arctoo mundi porrecta sub axe
 Arva tenent rigidis alte concreta pruinis,
 Sive ubi Zembliaco properans se immittere ponto
 Irtisca¹ ostentat regum monumenta priorum,
 Antiquasque arces et vasta mole columnas;
 Sen qua Sibiricos violento flumine fines
 Claudit Jenissa, aut longo quæ maxima cursu
 Volvit aquas Lena, et pelago premit arva sonanti;
 Et qui longinquæ prope littora Kamschadalæ
 Squallenti informes habitu cultuque ferino

¹ Cujus ad ripas spectantur, ut fama est, urbium ruinæ, regum Tartarorum tumuli, et columnæ a Schinguis Chan extractæ.

Eoo extremas habitant sub limite terras.

Scilicet hic (si vera fides) sese obvia contra

Porrigit exiguo disjuncta America ponto.

Hæ tibi, Alexiada, laudes, hæc omnia solus

Ernere obscura potuisti condita nocte,

Solus et ad summum potuisti educere culmen.

At neque ego meritis sperem tibi muncra laudis

Digna dare; hæc humili tantum lusuisse Camœna

Et juvat, et sacræ accendit spes æmula famæ.

Illa tibi, quales decet, instaurabit honores,

Illa tui jam nunc solii columenque decusque,

Illa pari gressu jam nunc et viribus æquis

Virtutes Catharina tuas laudesque secuta.

ABBOT,

1777.

EX ÆDE CHRISTI.

IN PHOTII LEXICON NOTÆ.

INDEX glossarum, quas Porson aliiue aut male corrigunt aut penitus negligunt emendare.

Ἀδιάφθορον ἄμωμον λέγεται δὲ ἀδιάφθορον καὶ τὸ μήπω μετ' ἀνδρὸς παιδασκάριον γεγονὸς, ὡς Μένανδρος ΚΑΙΜῆν ἀδιάφθορον. I lege ΚΡΙΝῆν. Fuit versus Παιδισκάριον, εἰνὴν ἀδιάφθορον, [δέχου]. Certe exstat Παιδισκάριον in Menandr. Πλοκίω. Fr. 1.

Ἐτιθήνευσεν οὐκ ἐτρόφησεν. Dele οὐκ.

Ἔτος μάτην. Inseere οὐκ.

Ἐψητοί· πληθυντικῶς τὰ ἰχθύδια, ὡς ἀφυῖαι καὶ μεμβράδες. Εὐ-πολις Αἰξίν. Καὶ τῆς λοιπάδος ἐνεῖσι δ' ἔψητοί τινες· R. P. λοιπάδος. Malim et A.—ἐνεῖσι, ἴδ', ἔψητοί. B. τίνες; Ita enim τίνες scribitur in Alcæi Comic. apud Athen. III. p. 110. et Polluc. VII. 23. Διπύρους τε θερμούς. B. οἱ δίπυροι δ' εἰσὶν τίνες; necnon in Alexid. apud Athen. VII. p. 301. καὶ γὰρ ἔψητοί—B. τίνες; A. Περῆσαν ἡμῖν Δαιδάλου. B. πῶς; A. τὰ καλὰ γὰρ Ἀπαντα Δαιδάλου καλοῦσιν ἔργα [νῦν].

Ζητῆιν ἐπὶ τοῦ βούλεσθαι τιθέασιν Ἀττικοί· μὴ δὲ σὺ ζῆται τι πύ-λεισθαι. Bene vidit R. P. hic latere versiculi partem. At non vidit ibi latere Aristophanis supplementum in loco maxime cor-rupto, quem alibi corrigam.

Ἡ δ' ἔς—καὶ ἦν δὲ ἐγώ, ἀντὶ τοῦ ἔφην δὲ ἐγώ· παρ' ὃ δὴ καὶ Ἑρ-μιπτος ἐν Ἀθηνᾶς Γοναῖς, ἥσιν, ἀντὶ τοῦ φησὶν, ὃ Ζεὺς δίδωναι πολλὰς

φοσι τοῦνομα. R. P. vult 'Ο Ζεὺς, εἰδῶμι Παλλὰς, ἥσι, τοῦνομα. Atqui istud ἥσι non ex ore Jovis, quem decuit linguam Atticam probe callere, verum ex ore nescio cujus barbari venit. Exstat quidem in Ran. 37. παιδίον καὶ ἡμὶ καὶ. At manifesto scripsit Comicus παιδίον, καὶ. Ἦν τί, καὶ; Etenim Xanthiam, Bacchi ad jussum, fores pulsantem Hercules illico sciscitatur, quid negotii sit. Meum ἦν τι plane tuetur illud τοῦτί τί ἦν in v. 39. Malim igitur in Comici fragmenta — ὁ Ζαυάνας· Σιδῶνι πουλὺς λαὸς ἥσι τοῦνομα. Huc enim referri debet gl. Hesych. Ζαυάνας· θεὸς τις ἐν Σιδῶνι. Fuit Ζαυάνας, opinor, pro Ζεὺς ἄναξ. Hujusmodi Barbarismos Comici amabant. Vid. Ach. Av. et Thesm. de quibus omnibus olim alii statuebant, quod et Brunckius ad Ach. 100. quo judice 'non multum refert quonam modo barbaræ illæ voces scribantur, modo constant numeri.' At sententiam ejus jure deridet Hotibius, qui tamen locum ipse non emendavit. Certe in Thesm. barbarica sunt intellectu facilia, neque minus facilia sunt in Ach. et Av. Sed de his alias. Hic vero meum πουλὺς aliquatenus tuetur lectio Suidæ διδόναι πολύ.

Ἡρακλείαν λίθον· τινὲς τὴν Μαγνητὶν ἀπέδσαν, διὰ τὴν Ἡρακλείαν τῆς Μαγνησίας· ἔνιοι δὲ ὅτι ἡ μὲν ἐπισπωμένη τὸν σίδηρον Ἡρακλεῶτις, ἡ δὲ Μαγνητὶς ὁμοία ἐστὶν ἀργύρῳ ὡς Εὐριπίδης ἐν Οἰνεὶ τὰς βροτῶν γνώμας σκοπῶν ὥστε Μαγνητὶς λίθος τὴν δόξαν ἔλκει καὶ μεθίστησιν πάλιν· οὐ λέγει νῦν ὑπὸ τῆς Μαγνητίδος λίθου τὸν σίδηρον, ἀλλὰ τὴν τῶν θεωμένων δόκησιν ἔλκεσθαι πλανωμένην ὡς ἐπ' ἀργύρῳ.

Ita Suid. emendatius quam Phot. Ms. Ubi Salmasius propter illud θεωμένων legebat σκοπούτων. Atqui verba ultima pertinent ad scriptorem, cujus erat gl. Ἡρακλείαν λίθον. Comicus etenim, ut opinor, scripsit—[ὃν λέγουσι]

τὴν τῶν θεατῶν δόξαν ὡς σίδηρον Ἡράκλειαν
ἔλκειν λίθον πλανωμένην, ὑπόξυλον ποιητήν.

Huc enim respicere videtur Schol. Ms. in Hermogen. apud Bastium in Gregor. de Corinth. p. 241. qui cum eo probe contulit.

Phrynich. Arab. in Lex. Bekker. p. 67. Τροῦλος ποιητής, ῥήτωρ καὶ φίλος καὶ τὰ ὅμοια εἴρηται κατὰ μεταφορὰν τῶν ἀπὸ ξύλου πεποιημένων σκευῶν, οἷς ἐπιπολῆς ἐλήλათαι ἄργυρος ἢ χρυσός, καὶ τίθεται ἐπὶ τῶν πονηρῶν μὲν εὐτυχεῖν δὲ ἐπιεικῶν. Brevius vero Etymol. Τροῦλος, ὁ κίβδηλος, ὡς ὑπόχαλκος, οὕτως Ἀριστοφάνης. Probe igitur Comici fragmento restituto, facillime restitui potest Euripideum, quem Comicus respexit.

Ἐπάργυρος γὰρ τὰς βροτῶν γνώμας σκοπῶν

Ῥήτωρ σίδηρον ὥστε Μαγνητὶς λίθος

τὴν δόξαν ἔλκει καὶ μεθίστησιν πάλιν.

Ita optime inter se conveniunt Ἐπάργυρος Ῥήτωρ εἰ Τροῦλος ποιητής· etenim Tragediæ ὑπάργυρος, Comœdiæ vero ὑπόξυλος pro-

pria vox est, quam Schol. in Hermiog. Aldinus p. 391. citat e Menandri *Περὶνθ.* Οὐδ' αὐτός εἰμι σὺν θεοῖς ὑπόβρυλος: cui addas φίλος e Phrynichi. l. c. Quod ad σίδηρον cf. versum in Hesych. "Λυδικὴ λίθος σίδηρον τηλόθεν προσηγάγου" αὕτη γὰρ σίδηρον ἐπισπάται· ἡ δὲ Μαγνητὶς διεσπᾶται τὴν ὄψιν ὡς δοκεῖν ἀργύριον εἶναι.

Θουριομάντεις, τοὺς περὶ Λάμπωνα· τὴν γὰρ εἰς Σύβαριν ἀποικίαν οἱ μὲν Λάμπωνι ἀνατιθέασιν, οἱ δὲ Ξενοκρίτῳ, οἱ δὲ τῷ Χαλκιδεῖ Διονύσῳ, οἱ δὲ Καθάρῳ τῷ Λάκωνι, οἱ δὲ Πλησίπῳ Ἀθηναίῳ. Illi Καθάρῳ mihi quidem sunt ignoti. Suspisor ibi latere voces οἱ δέκα Θουρεῶται. Ita enim Schol. ad Nub. 331. Θουριομάντεις. οὐ τοὺς ἀπὸ Θουρίου μάντεις ἀλλὰ τοὺς εἰς Θούριον πεμφθέντας ἐπὶ τὸ κτίσαι αὐτὴν ἐπέμφθησαν δὲ δέκα ἄνδρες. Similiter teste Schol. ad Av. 521. Lampo fuit *χορησμολόγος*—ὃ καὶ τὴν εἰς Σύβαριν τῶν Ἀθηναίων ἀποικίαν ἐνιοὶ περιάπτουσιν, αὐτὸν ἡγήσασθαι λέγοντες—σὺν ἄλλοις β'. Sed de Λάκωνι quid faciam, non liquet; etsi verbis transpositis legi potest οἱ δὲ τῷ Τελησίπῳ Ἀθηναίῳ. Οἱ δέκα Θουρεῶται Λεύκων. Etenim Λεύκων Atheniensis, qui fuit illis temporibus, uti patet e Schol. ad Lysistr. 271. ubi citatur versus Comici "Ἦσπερ ἐπὶ τὴν Λεύκωνος ἔρρει πᾶς ἄνθρωπος, cujus fuit et ipse Comicus, ni fallor, mentio facta est a Plutarch. l. p. 681. Et eidemque tribui debet fabula *Πρέσβεις*, quam Glauconis esse dicitur a scriptore argumenti ad Vespas; neque me de sententia movet Suidas in Λεύκων· ἀγνός· γεγωνὸς ἐν τοῖς Πελοποννησιακοῖς· τῶν δραμάτων αὐτοῦ ἐστὶ ταῦτα, "Ὀνος Ἀσκοφόρος, Φράτορες. Poterant etenim *Πρέσβεις* atque *Φράτορες* esse una fabula titulo duplici; poterat quoque scriptor, unde Suidas profecit, dramatis nomen prætermittere inconsulto. Verum utcumque de Lacone statuas, noli dubitare de Τελησίπῳ: quem ridebat nesciā quis apud Ephæst. p. 25. Ἀγ' αὐτ' ἐς οἶκον τὸν Κλησίπῳ ita corrigendus, Ἀγ' οὖν μ' ἐς οἶκον τὸν Κλησίπῳ: ubi ἄγ' οὖν μ' eximie tuetur Hec. 373. Ἀγ' οὖν μ' Ὀδυσσεῦ, et Andromedæ Fragm. apud Herodian. in Anecd. Villosion. 11. p. 94. Ἀγ' οὖν ἐμ' ὦ ξέν': ita enim legi vice Ἀγού δέ μ' partim cum Porsono ad Toup. p. 497. Cur legi debeat in Suid. Λεύκιν' ὄγ' ὄνος [φέρει, Λεύκων δ' ὄνον], exponam ad Babriæ Fragmenta. Edidit. Schow. οἱ δὲ Καθάρῳ τῷ Λάκωνι ex emend. V. D. apud Albert. ad Hesych. V. ipsa. Verum ille Καθάρνος mihi quidem pariter ignotus est atque Καθάρῳ; illud quoque adjungo quod in tali re nulla mentio Laconis esse potuit. Colonia fuit Atheniensis.

"Ἰούλος· τὸ δαυὶ ἐπιστεῖον τῶν γενεῶν· καὶ αἰδὴ εἰς Δήμητρα· τοὺς γὰρ ἐκ πολλῶν δραγμάτων δεσμούς ἰούλους ἐκάλεον. Vice ἐπίσειον corrigit Blomfield. in *Edinb. Rev.* N. 42. p. 335. ἐπίσειον, memor fortasse Hesychiani Ἐπίσειον· ἐφύβαιον· καὶ τὸ αἰδοῖον ἄνδρός τε καὶ γυναικός: ubi emendatur a Toupio ἐπίσειον e Lycophr. 1385. At probum esse potuit in Hesychio Ἐπίσειον; potuit enim

vox derivariⁿ ab ἐπὶ et σῆν, quod usurpat Aristoph. Nub. 1372. et exponit Photius per τὸ λεγόμενον τοῖς παιδίοις ὑπὸ τῶν τροφῶν, ὅταν αὐτὰ βούλονται οὐρῆσαι. Nihil igitur habet ἐπίσειον in tali sensu apud Photium.⁶ Ipse vero malim 'Επίσκιον: quæ poetica vox est de lanugine genas obumbrante, et Hesychio iterum restitui debet, ubi hodie legitur 'Επίσθιον σκέπασμα' περὶ τὸν τράχηλον: at ἐπίσκιον σκέπασμα fuit κόμη: uti patet ex Archiloch. Fr. 26. ἡ δὲ οἱ κόμη 'Ωμούς κατεσκέπασσε καὶ μετάφρενα: neque distat Eurip. Phœn. 318. σκιάζων δέραν ἑμῶν. Exstat ἐπίσκιον in Cœd. C. 1674. Hoc primum. Deinde τὰς—δέσµας corrigit Bl. collato Phot. Κώμυθα· δέσμη χόρτου, emendatoque ibi δέσμην. Utamque emendationem jam suggestit Hesych. 'Ιουλοι—αἱ ἐκ τῶν δραγμάτων δέσμαι: et Κώμυθα—δηλδὶ δὲ καὶ δέσμην χόρτου; idem Bl. citat Schol. ad Theocrit. Id. iv. 13. Κώμυς· ἡ δέσμη ἥτοι δεσμάτιον· Κρατίνος· ὁ δὲ μετ' εὐδήμου τρέχων κώμυθος τὴν λοιπὴν ἔχει τῷ στεφάνῳ: emendatque, si Diis placet, Κώμυθος ἐπέχει τὴν ἀλοιφὴν τῷ στεφάνῳ. Atqui scripsit Comicus σὺ δὲ μετ' εὐδέσμου τρέχων Κώμυθος ἦν λῶτων ἔχεις στεφανωμάτων [Μέστην] uti auguror ex Hesych. Στεφανωμάτων λῶτων: ubi Schrevel. opportune citat Athen. xv. p. 677. P. Κρατίνος—ἐν 'Οδυσσεὶ κέκληκε τὸν λῶτον στεφάνωμα.

Καὶ τὸ τοῦ λύκου· φασὶ λύκον ἰδόντα τὸν ποιμένα ἢ καὶ κύνα τῶν ποιμενικῶν πρόβατον ἐσθίοντα εἰπεῖν, ἐγὼ τοῦτο εἰ ἐποιοῦν πόση κραυγὴ ἐγένετο. Ita quoque Suid. excepto λύκαιναν pro κύνα. Ad eandem fabulam respexit Plutarch. Sympos. quem Hudson p. 222. descripsit Λύκος ἰδὼν ποιμένας ἐσθιοντάς ἐν σκῇν πρόβατον ἐγγὺς προσελθὼν, ἡλίκος, ἔφη, ἂν ἦν ὑμῖν θέρυβος εἰ ἐγὼ τοῦτο ἐποιοῦν. At scripsit Socrates,

Ποιμένας ἰδὼν πρὶ ἐσθιοντάς ἐν σκῇν
Πρόβατον Λύκος προσῆλθεν ἐγγὺς, ὥστ' εἰπεῖν,
Εἰ τοῦτ' ἐποιοῦν, ἐγένετ' ἂν πόση κραυγὴ.

Καρκίνου ποιήματα. Μένανδρος Ψευδηρακλεῖ Αἰνιγματώδη ὁ γὰρ Καρκίνος 'Ορέστην ἀπὸ 'Ηλίου ἀναγκαζόμενον ὁμολογεῖν ὅτι ἐμνητροκτόνησεν, ἐποίησε δι' αἰνιγμάτων ἀποκρινόμενον. Menandri versus fuit Αἰνιγματώδη Καρκίνου ποιήματα. Hoc primum. Deinde legas ἀπὸ Θ: quo signo intelligitur Θόαντος, uti liquet abunde ex Euripidis Iph. T. Lectiones mirum in modum e siglis istiusmodi esse natas jam movuit Gaisford. ad Hesiod. Theog. 709. Dobræus vult 'Απόλλωνος. At non ab Apolline verum à Thoante fuit Orestes se matricidam fateri coactus.

Κατακᾶ· κατακαύσει· Lege Κατεκία· κατέκαυσε. Exstat εὐκίας in Pac. 1133, partim ex emendatione Florentis Christiani. De participio illo vid. Pierson. ad Mær. p. 231.

Κύνα τὸν ὥπα δοκεῖ πρῶτος ὀνομάσαι Σωκράτης. Quid de ὥπα fieri debeat nescio; video tamen λέγει debere συννομεῖν pro ὀνο-

μάσαι. Etenim respicitur ad Socratis sacramentum; de quo vid. Schol. ad Av. 521. et Vesp. 83. *μὰ τὴν Κύνα*. Fortasse latet *Κυναλώπεκα*; quo nomine derisus fuit Philostratus.

Κωραλίσκον τὸ μεираκίον. *Κεῖτες*· *Μαλὴν Κωραδίσκον*. *Εκῶρος*, *κῶριον*, *κωρίδιον*, *κωραδίσκον*, sicut *επαῖς*, *παιδίον*, *παιδάριον*, *παιδίσκη*, *παιδισκάριον*. Hujusmodi verba υποκοριστικὰ Græci amabant perdere; a nonnullis tamen abstinebant teste Photio, *Παιδισκάριον*· *κοράσιον* δ' οὐ λέγεται ἀλλὰ καὶ κεκωμώθηκε Φιλίππιδης ὡς *Ξενικόν*. Exstat tamen *κοράσιον* in versu Aristophanis, quem Ms. Rav. conservavit in Schol. ad Plut. 1013. *ὅλον νεοττίον ὅλον εἰ κορασίον*. Verum ibi metrum postulat *κορακίσκιον*: quo respexit Suidæ *Κορακήσιον* in *Κορακίσκιον* corrigendum. Etenim respexit Comicus ad fabulam Æsopicam de Corvo, quem *Vulpes* cibo per blandimenta fraudavit.

Κωρυκαῖος·— καὶ ἡ παροιμία, Οὐδ' ἄρα *Κωρυκαῖος* ἡκροάζετο — *Διώξιππος* *Θησαύρα* μὴ κατακούσειεν δέμας ὁ *Κωρυκαῖος* ἀλλὰ μὴν κατακήκοα κατακολουθῶν ἐνδόθεν σοῦ. Comici verba alii aliter emendant. Ipse lego Οὐτ' ἄρ' ὁ *Κωρυκαῖος* ἡκροάζετο—μὴ κατακούσειεν *Μίδα*ς ἢ *Ὦν Κωρυκαῖος*. B. ἀλλὰ μὴν κατακήκοα· *Κατηκολούθουν ἐνδόθεν σου*. *Meum οὐτ' ἄρ' ὁ* aliquatenus tuetur Suidas suo τοῦ δ' ἄρα ὁ—*mox idem μὴ κατακρύψει δέμας*: unde *lucramur versus particulam [Τηδὶ] κατέκρυψα μὴ κατακούσειεν Μίδα*ς: etenim fuit sermo servi, qui primus terræ commisit secretum de *Μιδæ* auribus. *Meum quoque Μίδα*ς unice tuetur Suid. *Μίδα*ς—πολλοὺς ὠτακούστας εἶχεν; fuit vero ipse auritissimus. Nunc demum intelligitur *Dioxippe* *Thesauri* argumentum.

Λίαν ἐντος σφοδρὰ πόρρω. *Lege Λίαν ἀνετῶς σφοδροτέρω*. *Hesych.* Ἄνετῶς· ἀνατεταμένως *Σοφοκλῆς Τυμπανισταῖς*. *Lege ἀνατεταμένως*. Vix dici potest quoties illud—*τεταμένως* corrumpatur. Vide tamen nonnulla exempla apud *Dobraum* ad Plut. 325. Exstat *ἀνατεταμένως* in Schol. ad *Choeph.* 269. ἐντεταμένως in *Herodot.* 1. 18. iv. 14. vii. 53. et ἐπιτεταμένως apud *Hesych.* in *Λιγαίων*. Fuit *Sophoclis* versus *Λίαν ἀνετῶς καὶ σφοδροτέρω*.

Μαίμαχον τὸ χαλεπὸν καὶ δύσμαχον· τραγικὴ ἡ λέξις. *Lege Μαίμαχeton*: respicitur ad loca similia *Sophocleis* in *Ced. T.* 177. *Κρεῖσσον ἀμαιμακέτου πυρὸς* et *Ced. C.* 124. *ἀμαιμακέταν κορᾶν*. Atqui gl. est *Homericæ* in *Od. E.* 311.

Μανδαλατόν· εἶδος φιλήματος, ὡς *γιγγλιματόν* καὶ *δραπετόν* καὶ ἕτερα. Vice *δραπετόν* in *Cl. JI., N.* xxviii. p. 129. emendatur *δρεπτόν* ex *Hesych.* *Δρεπτόν*· εἶδος φιλήματος, ὡς *Τηλεκλείδης*: cujus verba erui pōssunt ex *Etymol.* καὶ ὅπως τὸ τε ἀρπαστόν καὶ τὸ δρεπτόν σκευώρηται πᾶρά σοῦ φίλημα legendo—*κλοπᾶσι*. Τὸ γὰρ ἀρπαστόν σκυωρεῖται παρὰ σοῦ δρεπτόν τε φίλημα. In *γιγγλιματόν*

latet γιγγλιμὸς ὧτων Id patet ex Eunico apud Polluc. x. 10. λαβοῦ σὺ τῶν ὧτων, φίλησον τὴν χύτραν: quem locum cum multis aliis citat Boissonad. ad Aristæm. 1. 24. p. 552. ὧτων λαβομένη.

Μιαινεσθαι καὶ ἐκμιαίνεσθαι τὸ δνειρώττειν Σοφοκλῆς.

Μιαιφόνος· φονεύς·

Atqui pertinet Σοφοκλῆς ad Μιαιφόνος: cf. Electr. 495. sed Aristophanicum est Μιαινεσθαι: cf. Ran. 753. ἐκμιαίνομαι. Hinc emenda Catullianum *Bibamus, mea Lesbia, atque amemus* legendo et *inquinemus*.

Μισητή—μισηταὶ δὲ γυναικες ὀλίσβωσι χρήσονται. Lege ὀλίσβοις χρήσονται. Est particula tetrametr. Anapæst.

Νυνὶ μ' ἔπεισας, μάλλον νῦν λέγω. Ita Ms. Lege A. νυνὶ μ' ἔπεισας· B. μάλλον οὖν λέγ' ἐῷ. Ubi λέγ' est λέγειν. Redde ἐῷ omitto. Vid. Cl. Jl. N. 52. p. 367. de ἐῷ sæpe depravato.

Νοῦς οὐκ ἔνι Κενταύροις· At Hesych. Νοῦς οὐ παρὰ Κενταύροις. Inde corrigas Phot. Τῶν δυνατῶν τι κέλευε· Οὐ γὰρ νοῦς παρὰ Κενταύροιςιν. Teleclidis esse fragmentum patet e Phot. Τάδ' οὐ παρὰ Κενταύροιςι—Τηλεκλείδης τισι. Ubi latet in τισι fabulæ nomen, fortasse Τίσει, cujus argumentum poterat esse similis Cratini Νεμέσει. Verba ipsa sunt ex ore Peisandri, uti patet ex Hesychio. Illud τὰδε viam ducit ad τὰδε δρᾶν, quæ verba Κενταύροιςιν sequi debent.

Ὅμοῦ· Δημοσθένης ἐν τῷ κατ' Ἀριστογείτονος φησιν, Ὅμοῦ δισμῦριοι πάντες Ἀθηναῖοι, ἀντὶ τοῦ ἐγγύς· ἐπὶ δὲ τοῦτο πολὺ παρὰ Ἀττικοῖς ὡς καὶ Μένανδρος· ἥδη γὰρ τοῦ τίκτειν ὁμοῦ. Ita Menandreum quoque Suidas citat: ubi Toup. versum supplet ex ingenio Ἥδη γὰρ ἔστιν ἥδε τῷ τίκτειν ὁμοῦ. et sic R. P. in textu. Atqui Comici verba beue conservavit Schol. ad Apoll. Rhod. 11. 121. Ὅμοῦ δὲ τῷ τίκτειν παραγίγνθ' ἡ κόρη: quo respexit Dionys. Hal. A. R. 1. 29. p. 62. καὶ γὰρ ὁμοῦ τῷ τίκτειν τὴν κόρην εἶναι. Vid. Menandri Fragm. Luc. 225. Alium vocis ὁμοῦ exemplum præbet Suid. e Menandreo Ἔστιν δ' ὁμοῦ τὸ χεῖμα: quod Clericus, opinor, prætermisit.

Πέμπειν τὸ πομπεύειν· Μένανδρος Ἐποβολιμαίῳ ἢ Ἀγροίκῳ· Μικρὰ Παναθήναια ἐπεὶ δι' ἀγορᾶς πέμποντά σε, Μοσχίων, μήτηρ ἐώρα τῆς κόρης ἐφ' ἄρματος. R. P. cum Bentleio ἐπειδὴ: in alim, ἀγ' εἶπ', οὐ—ἄρματος;

Πηλέως μάχαιρα παροιμία· ταύτην ἀναγράφει καὶ Ἀριστοφάνης οὕτως· μέγα φρονεῖ μάλλον ἢ Πηλεὺς ἐν τῇ μαχαίρῃ· ἐδόκει σωφροσύνης γέρας· Ἠφαιστότευκτος ἦν εἰλήφει μάχαιραν ὁ Πηλεὺς. Ita fere Suid. exceptis, ἐπὶ τῇ μαχαίρῃ ἢ ἐδόκει. At Hesych. Πηλέως μάχαιρα παροιμία ἦν ἐκπλήρους Ἀριστοφάνης ἀναγράφει οὕτω μέγα φρονεῖ μάλλον ἢ ὁ Πηλεὺς τῇ μαχαίρᾳ· ἐδόκει γὰρ σωφροσύνης εἰληφέναι. In Hesychio latent Comici verba, Glossam ita refingen-

do; Πηλέως μάχαιρα· παροιμία ἦν ἐκπληρώσας Ἀριστοφάνης ἐν Γή-
ρα φησι. Οὕτω μεγα φρονεῖ; Μᾶλλον ἢ Πηλεύς; Τίη; Μάχαιραν
ἐδόκει σωφροσύνης εἰληφέναι. Ἡφαιστότευκτον Τοῦ τὸ γέρας; [Γήρας
ἄρ' ἦν.] Fuit sermo de Pericle; qui σώφρων⁹ erat et μάχαιραν gere-
bat inutilem, sicut Peleus senio confectus. Nunc tandem intel-
ligitur Comici fabulæ argumentum. Hanc glossam Aristophani
tribuit Dobræus. Sed fallitur Vir doctissimus: errat quoque Rei-
sigius inde expiscatus supplementum Aristoph. Nub. 1059.

Πόσθιον· αἰδοῖον ἢ τὴν Ἀφροδίτην. Lege Νή τὴν c Thesm. 154.
Νή τὴν Ἀφροδίτην ἡδύ γ' ὄζει ποσθίου. *

Ῥαδαμάνθυος ὄρκος — οἷς ἦν μέγιστος ὄρκος Ἐν παντὶ λόγῳ
κύων, ἔπειτα χῆν, θεοὺς δ' ἐσίγων. Κρατῖνος Χείρῳσι. Ita versus
distribui debent. Senarios voluit Porson, alios Gaisford. ad
Hephæst. p. 17. Sunt Iamb. Tetr. Cat. Obiter moneo, quod
Κύων intelligitur Cleon, et χῆν Λάμπων, uti patet e Schol. ad
Av. 521.

Ῥάζειν καὶ Ῥύζειν τὸ ὑλακτεῖν. Ἑρμιππος Εὐρώπῃ· Ῥύζον ἅπαν-
τας ἀπέδομαι τοὺς δακτύλους· ἀπὸ τούτου δὲ ἐπὶ τοὺς πικραينوμένους
καὶ σκαιολογούντας μετηνέχθη· Κρατῖνος Δηλιάσιν, Ἰνα σιώπῃ τῆς
τέχνης βάζωσι τὸν λοιπὸν χρόνον καὶ ἐξῆς Ἑρραζε πρὸς τὴν γῆν ὁ δὲ
σκαρίζει κάτεπαρδε. At Suid. ῥύζων—καὶ πέπορδε. Porson δ'
ἐσκάριζε κάπεπαρδε; et Meinek. in Cur. Crit. p. 26. ἐσκάριζε post
Pierison. ad Mær. p. 36. Mihi vero displicet ἅπαντας. Malim
ἅπαστος. Cf. Pherecrat. apud Athen. vii. p. 316. ὅποτε
δ' ἦδη πεινώσι σφόδρα—νύκτωρ περιτρώγειν αὐτῶν τοὺς δακτύλους.
Mox plane meum ἐκ σιωπῆς tuetur CEd. T. 1084. Ἐκ τῆς σιωπῆς
τῆσδ' ἀναρρήξει κακά.

Σιωκόλλος· νεοκόρος· Εὐπολις. Ita Ms. at R. P. Σιωκομος·
νεώκορος. Ipse malim Σιώκορος. Ubi σιω est Laconice pro θ=ώ.

Στρατοφάνη—Μένανδρος Σικυωνίῳ· Στρατοφάνῃ λιτόν ποτ' εἶχες
χλαμύδιον καὶ πελα ἕνα. Ita Ms. at R. P. cum Toupio ad Suid.
V. Παιῖδες legit παιδ' ἕνα. Mihi placet—Στρατοφάνῃ λιτόν ποτε
εἶχες χλαμύδιον· ἦν καλ' Πελληνί (i. e. καλὸν Πελλήνιον) De veste
Pellenica vid. Toup. ad Suid. T. ii. p. 586.

Ταῦτα πράσσω φάσκ' ἀνὴρ οὐδὲν ποῖων· Κρατῖνος Ὀφραις. ἢ γὰρ
παροιμία ἐπὶ τῶν μηδὲν ποιοῦντων. Fuit versus Iamb. Octonar.
—ταῦτα πράσσω Ἐφασκ' ἀνὴρ οὐδὲν ποῖων. Pericles innuitur,
quem sugillat idem Comicus apud Plutarch. i. p. 160. πάλαι
γὰρ αὐτὸ (scil. τὸ Ὡδεῖον) Λόγοισι, προάγει Περικλῆς, ἔργοισι δ' οὐδὲ
κινεῖ.

Τευτάζειν—Φρυγίχος δ' ἐν Μύσταις Μάστιγμα δ' ἐν χερσὶν ἔχων
τευτᾶσθαι.—Ibi χειροῖν voluit Ruhnck. ad Tim. p. 182. probante
R. P. ad Equit. 823. immerito; nam scripsit Comicus μάστιγ'
ᾧδ' ἐν χερσὶν ἔχων τευτᾶσθαι. De ᾧδε histrionico pauca dixi ad

Æsch. Suppl. 485. hodie satis est allegare Eupolideum apud Phot. et Suid. Ὡς—Οὐκ, ἣν φυλάττη γ' ὥδ' ἔχων τὴν ἀσπίδα.

Τὴν χεῖρα προσφέροντα τὴν θεὸν καλεῖν. Βοηλάτης ἐκ κώμης ἄμαξαν ἄγων καὶ ταύτης ἐμπεισούσης εἰς κοιλώδη φάραγγα θεὸν βοηθεῖν ἀργὸς ἴστατο τῷ Ἡρακλεῖ προσευχόμενος· ἐκείνους γὰρ ἐκ πάντων τῶν θεῶν ἀσπαζόμενος ἐτίμα· ὁ δὲ θεὸς ἐπιστάς εἶπε τῶν τροχῶν ἅπτου καὶ τοὺς βόας νύττε καὶ τότε τῷ θεῷ εὐχου ὅταν καυτός τι ποιῇς· μὴ μέντοι γε μάτην εὐχου. Hinc negotio nullo potest erui fabula Choliambica, quam Elegiacus reddidit Anenus.

Βοηλάτης τις ἦγ' ἄμαξαν ἐκ κώμης·
τῆς δ' ἐμπεισούσης εἰς φάραγγα κοιλώδη,
θεὸν βοηθεῖν, ἀργὸς ἴσταθ' Ἡρακλεῖ
προσευχόμενος, ὃν πλεῖστα τῶν θεῶν πάντων
ἤγαλλ' αἰεὶ τιμαῖσι· “Τῶν τροχῶν ἅπτου,
καὶ τοὺς βόας νύσσ’,” ὁ θεὸς εἶπεν ἐγγὺς στάς,
“αὐτός τι δρῶν, τοὺς θεοὺς τότ' ἢ μάτην εὐχου.”

Inter hæc ἤγαλλ' αἰεὶ τιμαῖσι amice conspirat cum Aristoph. Thesm. 129. ἄγαλλε Φοῖβον τιμᾷ· neque distat Pac. 400. θυσίαισιν—ἀγαλοῦμεν αἰεὶ. Mox ἐγγὺς στάς nihil est nisi ἐπιστάς. Certe ἐγγὺς in tali re fuit usitatum. Postremo verba Αὐτός τι δρῶν plane tuetur versus similis apud Suid. Αὐτός τι νῦν δρῶν εἶτα τοὺς θεοὺς κάλει· quocum confer alterum e Mythis (N. 247.) apud Suid. Σὺν Ἀθηνᾶ καὶ χεῖρας κίνει. Euripidis fuit versus Τὸν χεῖρα προσφέροντα χεῖρ θεὸν καλεῖν citatus a Plutarcho in Lacon. Apophthegm. Γ. 11. p.

Ἑποικουρεῖν λεληθός τι μῦθος· ὑποικουροῦν ἀντὶ τοῦ ὑποτρεφόμενον καὶ ἐνδομυχοῦν. Hoc dicere vult Lexicographus ὑποικουρεῖν esse hic sensu passivo. Exstat certe compositum active in Thesm. 1168. Ἄ νῦν ὑποικουρεῖτε, necnon simplex in Ach. 1060. οἰκουρῇ πῆος. Et sane Comico eadem, ni fallor, pertinet hæc glossa. Nempe in Vesp. 463. legitur Ἰρα δῆτ' οὐκ αὐτὰ δῆλα τοῖς πένησιν ἢ τύραννις ὥς λάθρα μ' ἐλάνθαν' ὑπιοῦσα. Ibi Ms. Rav. ἐλάμβαν'. At scripsit Aristophanes

Ἀρα δῆτ' οὐκ αὐτὰ δῆλα
τοῖς πένησιν ἢ τύραννις
ὥς ὑποικουρεῖ λε-
ληθότος τι μῦθος.

Manifesto scriptura vulgata
nihil aliud est quam e glossa.
Neque hic locus est unicus,
ubi verbum idem eadem fabu-

læ restitui debet, ope gl. Photianæ Οἰκουρουμένης· τῆς ἀσφαλῶς τηρουμένης καὶ, Ἑποικουρουμένης ὑγρότητος, ἥτοι τῆς ἐνδομυχοῦσης καὶ ἐνδον κατεσπαρμένης. Verum huiusmodi supplementa tempus aliud postulant.

Ἑπὶ τῇ ἐννοίᾳ—Ἀριστοφάνης Δαιδάλα. Ἐνίοτε πολλὰ τῶν ἀλεκτεροῦ-
νων βία Ἑπὶ τῇ ἐννοίᾳ τρίκτουςιν ὡς πολλάκις. R. P. ἐν ἴσῃ. At non

ἐνιότῃ, verum πολλάι est mendosum. Lego 'Ενιότῃ πολλαὶ τῶν ἀλεκτρυόνων βίᾳ τίκτουσιν. Β. αἷς γ' ὑπὸνέμι' ἀὰ πολλάκις. Illud πολλαὶ aliquatenus convenit cum Poriano,

*There swims no goose so grey, but soon or late,
'I will find some honest gander for its mate.*

Φάλαγξ· θηλυκῶς ὁ ἀράχνης. Πλάτων 'Ελλάδι' 'Εοίκασιν ἡμῖν οἱ νόμοι τούτοις τοῖσι λεπτοῖσιν ἀραχνίοις ἂ τοῖσι τοίχοισιν ἢ φάλαγξ ὑφαίνει. Hic quoque R. P. senarios effecit. Melius ibi Tetrametros viderunt Meinek. Cur. Crit. p. 39. et Reisig. Conject. p. 116. et correxerunt εἴξασιν. Ipse lego Εἴξασιν ἡμῶν—λεπτοῖς Ἐν' ἀραχνίοις—τοίχοις— Infinitivi αἰ per crasin cum α con- jungi solet. Vid. mea ad Æsch. Eum. 939.

Φιλοσοφεῖν· ἀντὶ τοῦ πονεῖσθαι· Φιλοσοφεῖ δὲ τοῦτο ὅπως καταπρά- ξεται τὸν γάμον. Porson in senarios dispescuit, lectis τοῦθ' et καταπράζεται. Est Trochaicus, modo legas Φιλοσοφεῖν δεῖ τοῦθ' ὅπως παῖς καταπράζεται τὸν γάμον.

Φιμοί———φιμὸς δὲ ἐστὶν ὁ καλούμενος κημὸς, εἰς ὃν ἐνεβάλλον- το. Δίφιλος δὲ φησιν, "Ἐλκ' εἰς μέσον τὸν φιμὸν ὥς ἂν ἐμβάλῃ. Hoc intelligi nequit. Scripsit Comicus "Ἐλκεῖς μέσον μ', εἰς φιμὸν ὥς ἂν ἐμβάλῃς; ubi parodia est Euripidei Orest. 265. Μέσον μ' ὀχμάξεις, ὥς βάλλῃς ἐς Τάρταρον. Cf. et Ach. 579. Εἰσελκύσας γὰρ μ' εἰς τὸ βουλευτήριον: necnon, quod ad μέση, Eccl. 258. Ἐλκωσι—μέση γὰρ οὐδέποτε ληθθήσομαι. G. B.

ON THE PYRAMIDS OF EGYPT.

My purpose in this disquisition is to prove that the Pyramids were not sepulchres, but CAVERN ORACLES dedicated to the mysteries of Sar-Apis, or the Lord Apis; and in order to simplify the discussion as much as possible, I shall confine myself chiefly to the pyramid of Cheops.

Although the most common opinion is that these extraordinary buildings were intended for tombs, there are many other theories of their destination. One is that they were granaries of Joseph. This may be confuted by the smallness of the rooms and the time required in building. Another that they were observatories;¹

¹ Nicetas, Nuunus, Stephanus, &c.

which is accusing the builders of great absurdity, as the neighbouring rocks called Gebal Mokattam were better calculated for that purpose without the prodigious labor and expence. The Arabians¹ think that they were a refuge from the flood: but that opinion requires no answer. As sun-dials they would have failed. Shaw and Bryant believe them to be temples,² and the Sarcophagus, a lustral tank. Pauw considers the great pyramid as the tomb of Osiris. But Strabo, Diodorus, Pococke, Norden, and indeed, the great majority, ancient and modern, believe that it was the tomb of Cheops. It is from this latter opinion that I humbly venture to dissent. It is necessary to grapple with it in order to establish mine; which is, that they were edifices built for the celebration of cavern mysteries, like the caves of Delphi, Trophonius and Mithra: and perhaps used occasionally for the preservation of national treasures and records: as was the case with the *cella* and *seki*, called in Scripture *oracles*, of many ancient temples. This theory, I believe, stands nearly single: its chief points of resemblance are with those of Bryant and Pauw.

When we consider the splendid machinery of the Egyptians, their inclinations, their public shows, their judgment of the dead, their Theomania, if the term may be used, and all the sublime paraphernalia of that creed, from whence the visions of poetry derive their origin, it is hard to imagine, that they would seek to honor a monarch by sneaking his body, like that of a malefactor, through a variety of obscure and needlessly intricate passages. Yet this upon the supposition in question must have been done. And indeed there is a difficulty which meets us on the first step, though hitherto little regarded. The sarcophagus supposed to be the tomb of the buried monarch could not easily have been admitted through the common entrance passage; it could not have passed the end of the first gallery; nor could it have entered by the well. How then was the defunct to be buried? Would the friends of the deceased, with that peculiar affection for splendid inhumation, which was the passion of their country, conduct it in their arms to the central hall. Even this was impossible. Then the body must have been dragged (by cords perhaps) to its repository. Can this opinion be admitted in the teeth of

¹ Morat Alzeman. Ibn abd Alhokm, Murtad Ebn Gab Khondemir in Khelas: Alakhar. Yarikli al Thabari ascribe them to Gian ben Gian, a preadamite.

² Ebn Abd Alhokm affirms this, and that the priestly archives were deposited within in *chepts* of black marble.

Egyptian veneration for the dead? There is yet an alternative; the pile may have been erected over the body like the rude cairns of barbarous nations. But history says no: the opposite theorists themselves say no: it was built during the life of the intended possessor. Besides, in that case, what occasion for the passages?

And, allowing the *postulatum* to stand, which, I am afraid, is granting too much, what need of a triangular platform, and its triple division of passages. Was the funeral procession,¹ illustrious, truly, as the narrow galleries and the well must have rendered it, to advance three ways to the burial place? or was the body of the king gifted with the self-multiplying faculty of Southey's Kehama? I am aware that an opinion has been hazarded that attendants were confined with the defunct, and that for them the rooms and galleries were built: but the same theorists contend that the vestibule before the centre room was closed by a portcullis of granite. Had the servants then the same power of ubiquity as their master? The story only wanted such a theory as Maillet's to render it ridiculous: viz. that the holes in the sides of the room were intended to draw up the provisions of the prisoners. So that we are to imagine a basket of provisions² dangling from the outside of the pyramid, like that in the fairy tale of Princess Finetta! Napoleon's Moulah was quite as reasonable, when he affirmed that the body of the king was hermetically sealed in by walls to prevent the decomposing power of nature; an opinion not deficient in sublimity, if the unlucky cavities before mentioned were not silently attesting, in full view of both philosophers, against its coherency even as an alchemical dream.

¹ To show the absurdity of the theory here noticed, I quote Maillet's words: "The pyramid has been only attacked by the ROYAL ROUTE, through which the CORPSE of the king *must* have been taken and ALL THE PEOPLE to be buried with him. By the same route (that is to say, a passage 3½ FOOT SQUARE and in one part 2½ FOOT HIGH) the ATTENDANT MOURNERS must have entered and come out." Such an inlet was ridiculous for the purposes of any thing but disgraceful burial, but *strictly proper*, as will be shown hereafter, for *Cavern rites, avowedly performed in similar excavations*.

² I quote again from Maillet: "I think and hope sensible people will agree with me that these HOLES were made for the use of the persons shut up with the body of the king. Through the first they were to receive air, food, and other necessities, and they had no doubt provided a long case with a cord which the persons in the pyramid might draw up, &c. [The other was for purposes which I scruple to name.] I suppose each of the persons, continues Maillet, to be provided with a coffin to contain his corpse, and that they successively paid the last debts to each other!!!"

But to leave the solemn trifling of such fancies, how in reality does the question stand with regard to Herodotus, on whose evidence the Great Pyramid has been considered as that of Cheops? That historian knew nothing of the passages: even Strabo¹ and Diodorus knew little; they therefore had no means of drawing the same reasonable conclusion as ourselves. The first derived his knowledge from the priests, who seem frequently to have framed tales for the credulity of the Greeks, and in this case do not appear to have been certain of the facts which they detailed. Indeed they assured him that Cheops was not buried in the pyramid. They went farther: they informed him that he was the most impious of their princes; that he was an atheist, and closed the temples of the gods.

Was a man of this principle likely to be governed by the common fears of the Egyptians? Would he insult the gods and deny a resurrection and a judgment, while he spent a life in providing for a future state and separate existence? for the Egyptians thought that a body preserved from corruption 4000 years would revive with its original members; what then are we to think of the passage but that Cheops closed the adyta of the mysteries, together with the temples to which they appertained, and that from this circumstance the structure may have derived its appellation?

If we turn from surveying the mechanism of the passages to the external form of the pyramids, the latter is by no means more favorable to the supposition that they are tombs. I know it is the opinion of many scholars, and among the rest of the learned Dr. Clarke, that the pyramids are nothing more than finished analogies of the cairns and barrows common over all the world, and in which, perhaps I should say *under* which, bodies were certainly inhumed. Much deference is due to the erudition of such great names; and indeed the fact above stated is the strongest argument brought forward for the opposite question. *Juvat me hoc tribuisse.* But I would venture to suggest that there is, in reality, much greater distinction between the perfect pyramidal figure and the rude conic form of the cairn or barrow than at first sight appears.

Hieroglyphically the cone and the triangle meant two very different things—as different perhaps as spirit and body. The

¹ I am inclined to think with Mr. Salt, that the priests showed Strabo no more of the pyramid than the lower chamber, discovered by Caviglia, where, perhaps, a sarcophagus was, and concealed those parts devoted to secret rites: thence, too, the silence of the father of History.

first we know was an emblem of Venus and of Astarte; most likely in their material capacity. Juno¹ and Diana² were represented by columns. So were Hermes and Pan, and all the terminales, which comprised most of the deities. The worship appears very ancient. Osiris in Sanchoniatho consecrates stones to fire and wind. Jacob calls a stone the HOUSE OF GOD, and anoints it. Thence the anointed Bateli of antiquity. At Delphi a stone was anointed daily as a symbol of Apollo. In most cases garlands were lavished on these stones as well as unguents. The Arabians of Petraia worshipped a black cubic figure as their God. The sun of Heliogabalus was a pyramidal black stone: so is the modern deity of Jaggeruaut. Cybele Pessinuntia and perhaps many others were Acolites. Two stones, one black and the other white (implying good and evil or night and day), remain in the cubic temple of Mecca. Of all these, pyramidal stones were more particularly divine than others. Jupiter was represented under that form at Corinth.³ Vulcan and fire was symbolised by it. But they were more exclusively devoted to Bacchus and Apollo⁴ and the sun.⁵ The modern Chinese offer an express worship to pyramids,⁶ and the pyramidal god Manippe, 9 heads upon a cubic base. Generally speaking, cones were employed as *phallos*; but pyramidal stones appear to have been generally dedicated to the solar fire. The distinction is not casuistical. We sometimes see among the hieroglyphics male figures presenting a cone to some deity, at others a triangle. The latter has descended to us through painting and chemistry, as a symbol of fire and of the deity. The former,⁷ says Eusebius, represented earth, the latter, spirit. I may, therefore, venture to infer, that it would be deemed perfectly impious and revolting to enshrine a body in one form, while it might be quite appropriate in the other. The conical is a rude-figure: not so the pyramids; there is much skill and science displayed in their construction, a deep knowledge of astronomy, and as much of mechanics and mathematics. The builders must, at least, have known the position of the poles of the earth, and so rendered the form an inscribed astronomical stele.

But my great object now is with the triangle: we know from Proclus⁸ and the Platonists the veneration which the Egyptians

¹ Clemens Alexand. lib. i. ² Pausanias Corinthiaca. ³ Ibid. ⁴ Suidas.

⁵ Isidore, 18. B. Chap. 1.

⁶ Kircher. Chirca illustrata. p. 135.

⁷ Proclus gives the same explanation. Procl. Comm.

⁸ Proclus Comment. and the Platonists pass.

entertained for it, and the mysteries it implied. By the square they symbolised matter or the womb of things: generating fire was portrayed by the triangle. From their conjunction, as in the quadrangular pyramid, all things according to them proceeded. Hence the allegory of the marriage of Venus and Vulcan, from whose embrace sprung Cupid, the beautiful frame of things. The curious fable that Harmony was the daughter of Mars and Venus is of a similar description. By the pyramid, then, was allegorised the mundane soul, or *anima mundi*:¹ this we learn from the eclectics. They appear also to have attached something talismanic to the form; even the sedate Macrobius speaks of the "magic pyramid" and the "decad of perfection:" while the Cabbalists and the Rosycrucians, who succeeded the Platonists, mystified on it without bounds. Enough, perhaps, has been adduced, to show that a mysteriously religious character was attached to the pyramidal structures, which by no means applies to the carn or any of its family of tombs. Nor is it unlikely that the vulgar opinion of their casting no shadow may be traced to a mistaken association of the form with spirit.

Is it not, then, fair to imagine that the outward mysterious form was "prologue to the swelling act" of mystery within? Is

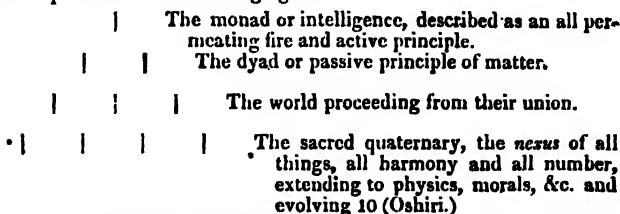
¹ Plato says "the soul has the form of a pyramid and is of a fiery nature." *Timæus*.

"The terrestrial element has the form of a square; fire, air, and water; of different species of triangles; and their various configurations explain all the effects of nature."

Tim. Loc. ap. Plat. Vol. iii. p. 98.

To these the Rosycrucians added another triangle, the fifth element or spirit, thus completing the pyramid. There is indeed little doubt that among the Egyptians a square signified earth, and chemistry has handed down triangles, as symbols of the elements, to this day.

The sacred quaternary of Pythagoras and magical Pyramidal decad are both expressed in the following figure:



This figure and the division of the musical Gamut by means of it. Pythagoras avowedly derived from the Egyptians. *Aristid. Quintil. de Music. lib. iii. v. 2. Boëth. de Music. lib. i. c. i. p. 1373. Plut. de Placit. Philos. lib. i. p. 3. Macrob. de Som. Scip.*

it probable that the tenacious Egyptians would have consecrated the interior of a building to death, while the exterior bore the impress character of life? It is difficult to imagine that a form of building so awful, representing the universal deity, should be erected for the enshrinement of corrupting matter. Nevertheless, I admit that the pyramids may have been erected as our temples are now, over sepulchral vaults: and there are instances of columns erected similarly in different parts of the world. But this differs much from the enshrinement of a body within the columnar structure, and it is straining an analogy too far to compare the earth, or stones heaped over a body in a barrow, to rooms and passages distinguished by regular masonry and elegant structure, within the body of a perfect mathematical form. The cavern temples of Ethiopia, themselves imperfectly pyramidal, resemble one of the pyramids accurately in having three dark *sekoi*, one within another; and in the last sometimes a chest, sometimes a Monolithic Cage. The same mode of inference as is employed by the advocates of the Sepulchral theory, should pronounce these also to be tombs as well as the cavern temples of Attica and Arcadia, and those dedicated to Neptune,¹ Pan,² and Egria, in the vicinity of Rome.

These arguments appear to me of some weight: but grant that some of them are ill-poised or visionary, is any strong case made out for the sepulchral theory? By no means. There are analogies as strong on one side as the other. The most ancient temples of India, where many circumstances attest a cognate religion to Egypt, are pyramidal. So are many of the temples of Java, in which the style of structure may be called Egyptian. The general style of the old temples of Java consists of a graduated pyramid, based upon a square cell, which is in fact a cavern chamber. Over the door is the Egyptian symbol of the Gorgon's head, or rather the opening forms its mouth, which seems to imply similar rites to those which I have attributed to the pyramids. These dark *sekoi* are accessible.³ But no one has yet pronounced them the sepulchres of kings.

¹ Plutarch, called *Consus*, from *Consulting*.

² Livy, B. i. c. 5. called *Lupercal*.

³ Mandelso in Maurice Ind. Antiquities justly compares them to caverns requiring perpetual illumination. Above, the trident of Serapis and Seeva, the Indian Pluto, is remarkable. The trident agrees with the three ways of initiation, and the priests of the former deity carry *triangles*. Kircher says it was a sign of the great numen triplex, which was worshipped in the cavern of Eleusis, as appears from Pausanias; and in Elephantia and the cavern temples of Java, as appears from extant monuments.

The sacred cave of Salsette, hewed in the centre of a pyramidal hill, contains a cista of three feet square, [Forbes's Orient. Mem. i. 112.] and what is more singular, excavated rooms with benches. So in the pyramidal caverns of Canareh are found cistas like those in the Great Pyramid: but they are undoubtedly temples or residences and not tombs. And Denon found a stone chest, which he calls a buffet, within the third room of a temple at Medinet Abu.

Babel, which was evidently pyramidal, was not a tomb; neither was the temple of Mexico, which was dedicated to the sun and moon;¹ nor the great nine-zoned pyramid of Nankien.

Having examined the external and internal arrangement of the pyramid, the stone chest in the centre room next demands attention. This has been generally considered as a triumphant proof that the pyramids were sepulchres; but I think without any just foundation. The shape, as Dr. Shaw has remarked, was not very likely to be employed for a human body, since the height equals the width. It certainly has none of the usual characters of an Egyptian Sarcophagus. It was the custom to form them to the shape of the mummy enclosed, or at least to round them towards the head, as appears by those at the British Museum; particularly the smaller specimen. It was no less customary to place the mummies upright, a fact, indeed, naturally resulting from the former. The chest in question is certainly not so placed.² I know this fact is attempted to be parried by the counter-assertion that large sarcophaguses are found horizontally placed in the tombs of the kings. But this is arguing in a vicious circle; the purposes of those coffers remain yet to be discovered. It may indeed be said that the pyramidal chest has been moved, and that we cannot decide whether it stood perpendicularly against the wall or not. But it appears to be wedged in by stones, and the attempt to dig beneath it for treasures fixes its position. In conclusion, there are no hieroglyphics on this solitary chest, and in this it differs from all those which are unanimously admitted to be tombs.

¹ Gemelli indeed says that the kings were buried beneath the solar and lunar chambers: and that the way leading to these sepulchres (perhaps like the sloping passage) was called *the way of the dead*.

Book ii. c. 65. p. 1143. Ed. Valcken. Amst. 63.

² The words of Diod. Siculus are express upon this point. Καὶ κατακλιθῶντες οὕτω θησαυρίζουσιν ἐν οἰκήματι θανάτου, ἰστέοντες ὑπόδιν πρὸς ταῖς οὐ-

Diod. Sic. b. i. c. 92. Amst. 1716.

Silius Italicus on the same subject uses the word "*stantia corpora*."

In DEMOSTHENEM Commentarii JOANNIS SEAGER, Bicknor Wallicæ in Com. Monumethiæ Rectoris.

No. IV.—[Continued from No. LIV. p. 227.]

IN Midiam. p. 539. l. 22. ἡνίκα τὰς δίκας ἔλαχον τῶν πατρῶων τοῖς ἐπιτρόποις, μειρακύλλιον ὦν κομιδῇ, καὶ τοῦτον οὐδ' εἰ γέγονεν εἰδὼς, οὐδὲ γινώσκων· ὥς μὴδὲ νῦν ὠφελον· τότε μοι μελλουσῶν εἰσίνεαι τῶν δικῶν, εἰς ἡμέραν ὥσπερ εἰ τετάρτην ἢ πέμπτην, εἰσεπηδήσαν ἀδελφὸς ὁ τούτου καὶ οὗτος εἰς τὴν οἰκίαν, ἀντιδιδόντες τριηραρχίαν.

Demosth. In Aphob. ii. p. 840. ὥς γὰρ τὰς δίκας ταύτας ἔμελλον εἰσέναι κατ' αὐτῶν, ἀντιδοσιν ἐπ' ἐμὲ παρεσκευάσαν, ἵν' εἰ μὲν ἀντιδῶν, μὴ ἐξείη μοι πρὸς αὐτοὺς ἀντιδικεῖν, ὥς καὶ τῶν δικῶν τούτων τοῦ ἀντιδόντος γινομένων.

In Midiam. p. 552. l. 14. ἐπειδὴ τοίνυν τοῦτο τὸ πρᾶγμα οὐδὲ καθ' ἐν, πανταχῇ στρέφω, οἷος τ' ἦν ἀγαγεῖν ἐπ' ἐμὲ, φανερώς ἤδη δι' ἐμὲ τὸν Ἀρίσταρχον ἐσυκοφάντει.

Nempe, ἐπὶ τῷ μετ' ἐκείνου καμὲ προσεκβαλεῖν ἀδίκως. p. 555. l. 1.

In Midiam. p. 553. l. 20.—καὶ τούτων τοὺς παρόντας ὑμῖν καλῶ μάρτυρας.

καὶ, etiam.—Clausula sunt hæc verba comprehensionis quæ ab ἀλλὰ μὴν ὡς ἀληθῆ λέγω (l. 9.) incipit.

In Midiam. p. 555. l. 24. δόντα λόγον, καὶ ὑποσχόντα κρίσιν, περὶ ὧν ἂν τις ἐγκαλῇ, τότε ἀμύνεσθαι τοὺς ἀδίκως ἐπ' αὐτὸν ἐλθόντας χρῆ, καὶ τότε, ἂν ἀδικούντας ὅρᾳ τις· οὐ προαναρπάζειν, οὐδ' ἐπάγοντ' αἰτίας ψευδεῖς ἄκριτον ζητεῖν ἀποφεύγειν, οὐδ' ἐπὶ τῷ διδόναι δίκην ἀσπάλλειν, ἀλλὰ μὴ ποιεῖν ἐξ ἀρχῆς ἀσελγὲς μὴδέν.

“post ὅρᾳ [vel φωρᾷ] τις deest aliquis infinitivus, e. c. εἰσαγγέλλειν, vel γράφεσθαι, vel τιμωρεῖσθαι, vel tale quid.” Reisk.

Subintelligendum videtur ἀμύνεσθαι χρῆ post καὶ τότε.—καὶ τότε, ἂν ἀδικούντας ὅρᾳ τις, est, Idque tum demum, si quis calumniatores suos, ipsos contra leges commisisse quid viderit.

In Midiam. p. 560. l. 9. ἀλλὰ δεινοὶ τινὲς εἰσιν, ὧς ἄνδρες ἀθηναῖοι, φθειρεσθαι πρὸς τοὺς πλουσίους, καὶ παρῆναι καὶ μαρτυρεῖν.

“Bud.—in Comm. meminuit alius cuiusdam signif. hujus verbi, quam Latine uno verbo exprimi posse negat, ut apud Plut. in Antonio, καὶ βασιλέων γυναῖκες ἀμιλλῶμεναι δωρεαῖς πρὸς ἀλλήλους καὶ κάλλεσιν, ἐφθείροντο πρὸς αὐτόν. ubi interpret. Turpiter et indecore cum adibant, sese scilicet illi venditantes, et ad

natum ejus expositur."—H. Steph. Thes. Gr. L. iv. 139. c.—
 Addde οἱ Μακεδόνες, ἀδείας μὲν οὐσης, ἐρβείροντο πρὸς τοὺς διδόντας,
 καὶ τὰς ἐκείνων θύρας ἐθεράπευον. Plut. in Eumene. p. 1079. H.
 St. et Ἀρπαλὸς μετὰ χρημάτων πολλῶν ἀποδράς Ἀλέξανδρον ἐκ
 τῆς Ἀσίας τῇ Ἀττικῇ προσέβαλε, καὶ τῶν εἰωθότων ἀπὸ τοῦ βήματος
 χρηματίζεσθαι δρόμος ἦ καὶ ἀμιλλα φθειρομένων πρὸς αὐτόν. Plut.
 in Phocione. p. 1378. ed. H. St.

In Midiam. p. 572. l. 6. ταῦτ' ἔχεθ' ὑμεῖς οἱ δικάζοντες αἰεὶ,
 παρὰ τῶν ἄλλων ὥσπερ εἰ παρακαταθήκην, ἣν ἅπασιν, ὅσοι μετὰ τοῦ
 οἰκαίου πρὸς ὑμᾶς ἔρχονται, σφᾶν ὑπάρχειν δεῖ.

ὑμεῖς οἱ δικάζοντες αἰεὶ, Vds, quibuscunque, et quocunque tem-
 pore, judicare contingat. *You who from time to time may*
harpen in silus judges. Sic infra, p. 585. l. 24. εἰ θέλοιτε σκο-
 πεῖν καὶ ζητεῖν, ὅτω ποτ' εἰσὶν ὑμῶν οἱ αἰεὶ δικάζοντες ἰσχυροὶ, καὶ
 κύριοι τῶν ἐν τῇ πόλει πάντων, ἂν τε διακοσίους, ἂν τε χιλίους, ἂν θ'
 ὅποιος ἂν ἡ πόλις καθίσῃ.—Herodot. lib. 7. εἰ γὰρ δὴ βούλοιο ἐπὶ
 τῷ αἰεὶ ἐπεσφαιρόμενον πρήγματι τὸ πᾶν ὁμοίως ἐπιλέγεσθαι, ποιήσεαι
 ἂν οὐδαμᾶ οὐδέν.—Plato, in Menone p. 537. ed. Basil. prim. καὶ
 γὰρ αὕτη τὸν αἰεὶ πλησιάζοντα καὶ ἀπτόμενον ναρκᾶν ποιεῖ.—Iso-
 crat. Paneg. p. 120. ed. Battie. κοινὴν τὴν πόλιν παρέχοντες, καὶ
 τοῖς ἀδικουμένοις ἀπὸ τῶν Ἑλλήνων ἐπαμύνουσαν.

In Midiam. p. 578. l. 14. ἐμοὶ μὲν, νῆ τὸν Δία, καὶ τὸν Ἀπόλλω,
 καὶ τὴν Ἀθηνᾶν, (εἰρήσεται γάρ, εἴτ' ἄμεινον εἴτε μὴ) ὅθ' οὗτος (Midias)
 ὡς ἀπῆλλαγμα, περιῶν ἐλογονοῦσιν, ἐδὴλοι τινες ἦσαν ἀχθόμενοι τῶν
 πάντων τούτων καλῶντων ἡδέως.

ὡς ἀπῆλλαγμα est forsitan, Ego (Midias) liberatus sum (a
 Demosthene,) Evasi. sic abundante ὡς quocumquodum saepe
 abundat ὅτι. e. g. supra p. 353. l. 24. ὁ γὰρ εἰς τὴν προτέραν γρά-
 ψας ἐπιστολὴν, ἣν ἐνέγκαμεν ἡμεῖς, "ὍΤΙ ἔγραψον δ' ἂν, καὶ διαβρή-
 ῃην, ἡλικία ὑμᾶς εὐ ποιήσω, εἰ εὐ ᾔδειν καὶ τὴν συμμαχίαν μοι γενη-
 σομένην," γεγονυῖας τῆς συμμαχίας, οὗ φησιν εἶδέναι τί ἂν ποιῶν
 χαρίζαιτο.—Evang. Matth. xiii. 11. ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς·
 ὍΤΙ ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν.—
 Sic infra p. 579. l. 5, Midias ipse ait, ὍΤΙ ἐγὼ (Midias) οὐδὲν
 πέπονθα ὑπὸ τῆς καταχειροτονίας.

In Midiam. p. 580. l. 19. οὗτος δὲ οὐδ' ἀφίεντα ἀφίησιν.—De
 falsa legat. p. 377. l. 11. οὐδ' ἀφίεντων ἀφίησιν.

In Midiam. p. 581. l. 58. ἐνθυμεῖσθε, ὧ ἄνδρες δικασταί, εἰ γέ-
 νοιντο, (ὁ μὴ γένοιτο, οὐδ' ἔσται) νῦν οὗτοι κύριοι τῆς πολιτείας μετὰ
 Μειδίου καὶ τῶν ὁμοίων τούτων, καὶ τις ὑμῶν, τῶν πολλῶν καὶ δημοτι-
 κῶν ἀνθρώπων, ἀμαρτῶν εἰς τινα τούτων, μὴ τοιαυτ' οἷα Μειδίας εἰς
 ἐμὲ, ἀλλ' ὅτι οὐκ ἄλλο, εἰς δικαστήριον εἰσίοι πεπληρωμένον ἐκ τούτων,
 τίνος συγγνώμης, ἢ τίνος ἐλέου τυχεῖν ἂν οἴεσθε; ταχύ γ' ἂν χαρί-
 σαιτο; οὐ γάρ; ἢ δεινέντι τῷ τῶν πολλῶν προσέχουσιν;

Demosthenem scripsisse credo: *ταχύ γ' ἂν χαρίσαιντο; οἷδε γὰρ δεηθέντι τῷ τῶν πολλῶν προσέχαιεν;*

In Midiam. p. 582. l. 12. οὐδὲν δεινόν, οὐδ' ἐλεεινὸν Μειδίας πείσεται, ἂν ἴσα μὲν κτήσεται τοῖς πολλοῖς ὑμῶν, οὓς νῦν ὑβρίζει καὶ πτωχοὺς ἀποκαλεῖ· ἃ δὲ νῦν περιόντ' αὐτὸν ὑβρίζειν ἐπαίρει, περιαιρεθῇ.

Legi posset, et melius forsitan, ἃ δὲ νῦν, περιόντ', αὐτὸν ὑβρίζειν ἐπαίρει, περιαιρεθῇ. περιόντ' in nominativo, Superflua, Abundantia.

In Midiam. p. 582. l. 28. πλούσιοι πολλοὶ συνεστηκότες, ὧ ἄνδρες ἀθηναῖοι, τὸ δοκεῖν τινὲς εἶναι δι' εὐπορίαν προσειληφότες, ὑμῶν παρίασι δεησόμενοι.

F. πάρεισι.

In Midiam. p. 583. l. 10. καὶ γὰρ, εἰ μὲν, ὧ ἄνδρες ἀθηναῖοι, τόθ', ὅτ' ἦν ἡ προβολή, τὰ πεπραγμένα ὁ δῆμος ἀκούσας ἀπεχειροτόνησε Μειδίου, οὐκ ἂν ὁμοίως ἦν δεινόν. καὶ γὰρ μὴ γεγενῆσθαι, καὶ μὴ περὶ τὴν ἑορτὴν τὰ ἀδικήματα ταῦτ' εἶναι, καὶ πολλὰ ἂν εἶχε τις αὐτὸν παραμυθήσασθαι.

τις) τῶν τότε δικασάντων, τοῦ δήμου, δηλόνоти.—Haret Wolfius. Taylorus refert τις ad Demosthenem ipsum. Verum non potuit Orator ipse vel de facto vel de qualitate dubitare; de illis aliquis, qui tunc judicarunt ὅτ' ἦν ἡ προβολή, cum in re presenti forsitan non fuisset, dubitare potuit.—Locus ita explicatus nec Reiskii emendatione egere videtur.

In Androthionem.

Argum. poster. p. 590. l. 11. διεῖλον ἑαυτοὺς (Senatores quingenti Athenienses scilicet) εἰς ἑκα μερίδας κατὰ τὰς φυλὰς ἀνὰ πεντήκοντα. τούτους γὰρ ἐκάστη φυλὴ προεβάλλετο. ὥστε συνέβαινε τοὺς πεντήκοντα ἄρχειν τῶν ἄλλων ἀνὰ τριάκοντα ἡμέρας. αὐταὶ γὰρ αἱ τριάκοντα πέντε ἡμέραι εἰσι τὸ δωδέκατον (Felicianus et Wolfius δέκατον recte) μέρος τοῦ ἐνιαυτοῦ.——Lependium, ὥστε συνέβαινε τοὺς πεντήκοντα ἄρχειν τῶν ἄλλων ἀνὰ τριάκοντα ΠΕΝΤΕ ἡμέρας. et sic in Hervæiana secunda.

In Androthionem. p. 595. l. 9. οὐχ, ὅτι πολλάκις ἡμάρτηται δῆπου πρότερον, διὰ τοῦτ' ἐπεξαμαρτητέον ἐστὶ καὶ νῦν, ἀλλὰ τούναντίον, ἀρκετον, ὡς ὁ νόμος κελεύει, τὰ τριαῦτα ποιεῖν ἀναγκάζειν ἀπὸ σοῦ πρώτου. σὺ δὲ μὴ λέγε ὡς γέγονε τοῦτο πολλάκις, ἀλλ' ὡς οὕτω προσήκει γίνεσθαι. οὐ γὰρ εἴ τι πάμπαν μὴ κατὰ τοὺς νόμους ἐπράχθη, σὺ δὲ τοῦτ' ἐμιμήσω, διὰ τοῦτ' ἀποφύγεις ἂν δίκαιως, ἀλλὰ πολλῶ μᾶλλον ἀλίσκοιο. ὥσπερ γὰρ εἴ τις ἐκείνων προήλω, σὺ τὰδ' οὐκ ἂν ἔγραψας, οὕτως, ἂν σὺ νῦν δίκην θῶς, ἄλλος οὐ γράψει.

Luculentam hanc argumentationem pæne repetit Demosthenes in Aristocrat. (p. 653.) μὴ δὲ τοῦθ' ὑμῖν ἔατε λέγειν, ὡς γέγονεν, ἀλλ' ὡς, ὅστις δίκαιον γένετο, καὶ μὴδ' ὡς ἔτερον δικάσαντε· ἐκύρωσαν

ἐκεῖνα, ἀλλ' ὑμᾶς αὐτοὺς ἀξιοῦτε διδάσκειν ὡς δικαιότερ' ἡμῶν περὶ τοῦδε λέγουσιν.—ἔτι τοίνυν ἔμοιγε δοκεῖ καὶ σφόδρα ἀναιδὴς ὁ τοιοῦτος εἶναι λόγος, ὡς γέγονεν καὶ πρότερον τισὶν ἄλλοις τοιαῦτα ψηφίσματα. οὐ γὰρ, εἴ τι πώποτε μὴ κατὰ τοὺς νόμους ἐπράχθη, σὺ δὲ τοῦτ' ἐμιμήσω, διὰ τοῦτ' ἀποφεύγειν σοι προσήκει, ἀλλὰ τούναντίον πολὺ μᾶλλον ἀλίσκεσθαι διὰ ταῦτα· ὥσπερ γὰρ εἴ τις ἐκείνων ἐάλω, σὺ τὰδ' οὐκ ἂν ἐγραψας, οὕτως ἂν σὺ νῦν ἀλῶς, ἄλλος οὐ γράψῃ.

Operæ pretium erit ista Ciceronis conferre: Quid igitur dicet? Fecisse alios. Quid est hoc? utrum crimini defensio, an comitatus exsilio quaritur? Tu, in hac republica, an in hac hominum libidine, et (ut adhuc habuit se status judiciorum) etiam licentia, non ex jure, non ex æquitate, non ex lege, non ex eo quod oportuerit, non ex eo quod licuerit, sed ex eo quod aliquis fecerit, id quod reprehenditur recte factum esse contendes?—illud—eadem ista ratione defendes, fecisse alios? Ut ego assentiar orationi, defensionem tamen non probabo. Potius enim, te damnato, cæteris angustior locus improbitatis defendendæ relinquetur, quam, te absoluto, alii, quod audacissime fecerunt, recte fecisse existimentur. In Verr. 111. 205, 206.—Desinite dubitare, utrum sit utilius propter multos improbos uni parcere, an unius improbi supplicio multorum improbitatem coercere. ibid. 208.—in quos aliquid exempli populus Romanus statui putat oportere, ab his tu defensionis exempla quaris? ibid. 210.—Homines in judiciis ad crimen defendendum, non, quid fecerit quispiam, proferre solent, sed quid probarit. ib. 213.

In Androtionem, p. 597. l. 3. οἶμαι γὰρ ἂν μηδένα ἀντειπεῖν ὡς οὐχ ὅσα πώποτε τῇ πόλει γέγονεν, ἢ νῦν ἐστὶν, ἀγαθὰ ἢ θατέρᾳ, ἵνα μηδὲν εἴπω φλαῦρον, ἐκ τῆς τῶν τριήρων τὰ μὲν κτήσεως τὰ δ' ἀπουσίας γέγονεν.

'O superstitionem scrupulosam! o aures fastidiosas! θατέρᾳ pro κακά. Subil illud Popii;

To rest the cushion and soft Dean invite,

Who never mentions hell to cars polite.

[This is a fact. A Dean of Peterborough, preaching at court, threatened the sinner with punishment in "a place, which he thought it not decent to name in so polite an assembly."]

In Androtionem. p. 598. l. 11. ὥστε δικαίως, ὡ ἄνδρες Ἀθηναῖοι, τηλικαύτην ἔχουσιν ῥηπὶν ἐφ' ἐκάτερα τῶν τριήρων, ἕρον τοῦτον τεθείκατε τῇ βουλῇ πότερ' αὐτὴν δεῖ λαβεῖν τὴν ὑαρεάν ἢ οὐ. εἰ γὰρ πάντα τᾶλλα διοικήσεις κεφαλῶς, δι' ὧν δὲ τότε τ' ἐξαρχῆς ταῦτ' ἐκτησάμεθα, καὶ νῦν σώζομεν, ξαύτας μὴ ποιήσαιο, (τὰς τριήρεις λέγω) οὐδὲν ἐκείνων ὕφελος. τὴν γὰρ τῶν ὧλων σωτηρίαν πρῶτον ὑπάρχειν δεῖ παρσκευασμένην τῷ σῆμῳ.

Pro ταύτας μὴ ποιήσαιτο, — πάντας μὴ ποιήσαιτο dat Paulli Manutii editio. Conjiiciat igitur aliquis, extitisse quondam lectionem hanc; nempe, εἰ γὰρ πάντα τὰλλα διοικήσειε καλῶς, δι' ὧν δὲ τότε τ' ἐξαρχῆς ταυτ' ἐκτησάμεθα, καὶ νῦν σῶζομεν ΠΑΝΤΑ, μὴ ποιήσαιτο, (τας τριήρεις λέγω) οὐδὲν ἐκείνων ὄρελος.

In Androktionem. p. 600. l. 16. ἡμεῖς τοίνυν οὐκ ἐκ λόγων εἰκότων οὐδ' ἐκ τεκμηρίων ταυτ' ἐπιδείκνυμεν, ἀλλὰ παρ' οὗ μάλιστα δίκην ἐστὶ λαβεῖν τούτῳ, ἄνδρα παρ᾽ ἐσχηκότα γραμματεῖον, ἐν ᾧ τὰ τούτῳ βεβιωμένα ἐνέστιν, ὅς αὐτὸν ὑπεύθυνον ποιήσας μαρτυρεῖ ταῦτα.

Malleum *ΑΝΔΡΙ ΠΑΡΕΣΧΗΚΟΤΙ*, cum lectione quæ in veteribus quibusdam codicibus comparet; videlicet, ἡμεῖς τοίνυν οὐκ ἐκ λόγων εἰκότων, οὐδὲ τεκμηρίων, ἀλλὰ παρ' οὗ μάλιστα δίκην ἐστὶ λαβεῖν, τούτῳ ταυτ' ἐπιδείκνυμεν, —

In Androktionem. p. 602. l. 10. καὶ σὺ μὴ διὰ ταῦτα οἶοι σοι προσήκειν μὴ δοῦναι δίκην, εἰ γράφεις ἡταιρικῶς, ὅτι καὶ πρὸς τοὺς θεσμοθέτας ἐστ' ἡμῖν ἐπαγγελία.

γράφεις) ψηφίσματα scilicet.

In Androktionem. p. 607. l. 16. καὶ περὶ μὲν τούτων, ὃν τρόπον ὑμᾶς, ἀπαγαγὼν ἀπὸ τοῦ νόμου, παρακρούεσθαι ζητήσῃ, καὶ ἃ πρὸς ταυτ' ὑμᾶς μνημονεύοντας μὴ ἐπιτρέπειν προσήκει, πολλὰ λέγειν ἔχων ἐστὶ, καὶ ταυτ' ἰκανὰ εἶναι νομίζων, ἑάσω.

Legi posset, καὶ ἃ πρὸς ταυτ' ὑμᾶς, μνημονεύοντας μὴ ἐπιτρέπειν, *ΠΟΛΑΜΒΑΝΕΙΝ* προσήκει — κ. τ. λ. — p. 596. l. 14. ὥσθ', ὅταν μὲν μὴ φῇ τὴν βουλήν αἰτεῖν, ταυτ' ὑπολαμβάνετε. p. (603). l. 20. ταῦτα δίκαια λέγειν ἂν ἔχοιτε εἰκότως, ἐὰν φῇ ὅτιν ἡμᾶς αὐτὸν ἐνδείκνυναι. — p. 605. l. 25.

In Androktionem. p. 608. l. 8. οὗτος Εὐκτῆμονα φήσας τὰς ἡμέτερας ἔχειν εἰσφοράς, καὶ τοῦτο ἐξελέγξειν, ἢ παρ' ἑαυτοῦ καταθήσειν, ὑποσχόμενος, καταλύσας ψηφίσματι κληρωτὴν ἀρχὴν, ἐπὶ τῇ προφάσει ταύτῃ, ἐπὶ τὴν εἰσπραξὶν παρέδωκε, δημηγορίας ἐπὶ τούτοις ποιούμενός, ὡς ἐστὶ τριῶν αἵρεσις ὑμῖν, ἢ τὰ πομπεῖα κατακλύπτειν, ἢ πάλιν εἰσφέρειν, ἢ τοὺς ὑφείλοντας εἰσπράττειν αἰρουμένων εἰκότως ὑμῶν τοὺς ὑφείλοντας εἰσπράττειν, ταῖς ὑποσχέσεσι κατέχων, καὶ διὰ τὸν καιρὸν, ὅς ἦν τότε, ἔχων ἐξουσίαν, τοῖς μὲν κειμένοις νόμοις περὶ τούτων οὐκ ἄπο δεῖν χρῆσθαι, οὐδ' εἰ μὴ τούτους ἐνόμιζεν ἰκανοὺς, ἐτέρους τιθέναι, ψηφίσματα δ' εἶπεν ἐν ὑμῖν δεινὰ καὶ παράνομα.

Demostheneni scripsisse puto, καὶ διὰ τὸν καιρὸν *ΟΣΗΝ ΕΠΟΘΕΙ* ἔχων ἐξουσίαν.

In Aristocratem.

In Aristocrat. p. 626. l. 21. ὃ τι δὴ βούλεσθε ὁρᾶτε, ἵνα τοῦτο λέγω πρῶτον ὑμῖν. περὶ τοῦ παρανόμου βούλεσθε πρῶτον; τοῦτο τοίνυν ἐροῦμεν, ἃ ὅθι δεόμαί τε καὶ ἀξιῶ παρὰ πάντων ὑμῶν τυχεῖν, δίκαια

εις ἑμαυτὸν πείθω. Ἦ. τοῦτο τοίνυν ἐροῦμεν ΗΔΗ. δέομαι ΔΕ καὶ ἀξιῶ παρὰ πάντων ὑμῶν τυχεῖν—κ. τ. λ.

In Aristocrat. p. 629. l. 16. καίτοι ταῦτα πάντα ἀπείρηκεν ἀντικρυς καὶ σαφῶς ὁ κάτωθεν νόμος μηδὲ τοὺς ἐαλωκότας καὶ δεδογμένους ἀνδροφόνους ἐξεῖναι ποιεῖν.

Atqui lex proxime subjecta etiam damnatos, compertos, homicidas sic afficere diserte et plane prohibet.

In Aristocratem. p. 634. l. 7. οὐκοῦν εἰ μὲν ἔαστομεν ὑμᾶς, τούτων συμβάντων, οὐ καθαροῖς οὖσιν ὁμοῦ συνδιατρίψομεν. εἰ δ' ἐπέξιμεν, οἷς ἐγνώκαμεν, αὐτοὶ τάναντία πράττειν ἀναγκασθήσομεθα.

Distinguendum f. οἷς ἐγνώκαμεν αὐτοὶ, τάναντία πράττειν α. tis rebus, quas decrevimus ipsi, (Aristocratis psephismate videlicet) adversari cogemur.

In Aristocratem. p. 636. l. 19. ἐνταυθι δύο δηλοῖ δίκαια, ἃ παρ' ἀμφοτέρω εὗτος εἶρηκε τὸ ψήρισμα· ὅτι τε ἐνδεικνύει δίδωσι τὸν ἀνδροφόνον, καὶ οὐκ αὐτὸν ἀγώγιμον οἰχέσθαι λαβόντα· καὶ ὅτι, ἐὰν κατὴ τις ἔποι μὴ ἐξεστί, καὶ αὐτὸ τοῦτο ἴδωσιν, οὐχ ὅπη βούλεται τις.

αὐτὸ τοῦτο) ἐνδεικνύει scilicet.

In Aristocratem. p. 637. l. 2. ἐὰν τις ἀποκτείνῃ ἐν ἀθλοῖς ἄκων, ἢ ἐν ὥδῳ καθελών, ἢ ἐν πλέμῳ ἀγνοήσας, ἢ ἐπὶ ὀάμαρτι—τούτων ἐνεκα μὴ φεύγειν κτείναντα.

Legendum censeo, ἢ ἐν ΟΧΛῳ καθελών, in turba, casu.—Magno conatu magnas nugas dixerunt hic multi.

OBSERVATIONS ON THE ZODIAC OF DENDERA.

THE removal of the *Circular Zodiac of Dendera* from Thebes to Paris having in some degree revived the question respecting the antiquity of several monuments of this description in Egypt, I beg leave to transmit to you the following observations on this interesting subject.

They form one paper of a series which I had the honor of laying before the Literary and Philosophical Society of Newcastle on Tyne, on the subject of the age of the world, as indicated by geological and astronomical phenomena.

The favorable manner in which this society was pleased to receive it, encourages me to hope that there may be something

in it of interest to the public at large, and this belief induces me, with much diffidence, to solicit for it a place in your valuable journal.

It is a matter of much surprise and regret, that a satisfactory explanation of these Egyptian figures should have remained so long a desideratum in antiquarian literature, and I shall feel highly gratified if the following observations shall tend to shorten the controversy regarding them. In my humble opinion, the chief obstacle to the setting this matter at rest, has been a blind adherence to the first impression made upon the minds of those modern travellers, to whose industry the learned world is indebted for the knowledge of their existence.

This impression was, that these groups of figures were astronomical representations of the *heliocentric circle*. Some philosophers both in France and Britain acted upon this erroneous opinion, and by assuming, of their own authority, false data for their calculations, deduced conclusions at variance with truths respected from the earliest times, which, coming from a quarter where the amount of learning gave weight to opinion, could not fail to have an influence, more or less, on minds the most fortified against philosophical scepticism.

The influence of this false reasoning is now rapidly passing away, and the following remarks are offered for publication, in the hope that they may be the means of suggesting those arguments which are yet wanting to its final extinction.

The novel view which I have taken of this subject, might, perhaps, (since the appearance of Dr. Richardson's travels in particular,) be supposed not original, did I not mention that this paper was written several months before the publication of that work. Without farther preamble, I now proceed to the subject.

Mr. Hamilton, in his *Egyptiaca*, describes the Zodiac of Dendera as follows :—

The large Zodiac occupies the ceiling of the pronaos, its two inner rows contain the signs of the Zodiac interspersed with other figures, clusters of stars, and hieroglyphical inscriptions. The two outer rows contain each nineteen boats, with one or more figures in each boat, decorated likewise with stars, and illustrated with sacred characters. On entering the temple, the natural order of the signs is perceived to be from left to right; that is, beginning on the left hand near the front of the pronaos, and proceeding towards the back; they are then resumed on the right side in an opposite direction. The first which occurs in the line of the catastersims is Leo: the last on that side is Capricornus. The first on the other line is Aquarius, and the last is Gemini. The sign Cancer appearing to be here wanting to make up the six last, Visconti concluded it to be represented under the form of a sceptre surmounted

with a hawk: with these data, some philosophers have concluded that the situation of Leo ascertained the position of the summer Solstice. Visconti, however, rejects this opinion, on the ground that Libra, which, he says, must be the symbol of the equinox, would in that case be misplaced, there being only one sign between it and Leo. He then concludes that this Solstice must have been in the sign preceding Leo—that is, in Cancer; and he remarks, as a proof of this opinion, that in the Zodiacal line between Gemini and Leo, there is the figure of Isis in a boat, pouring water from two jars, emblematical of the inundation of the Nile—a phenomenon always contemporary with the beginning of summer.

The circular Zodiac is to be seen on the ceiling of an inner apartment, but the catasterisms, and the figures which accompany them, are to all appearance mingled together in so confused a manner, that nothing certain as yet can be deduced from them. In the centre is a fox or jackal; the *ursa major* is close to it, in the form of a female cynocephalus. A north line drawn from the centre passes through Cancer, which is here a beetle. This sign is nearer the centre than any of the others.

The eye is among the constellations; Virgo has a palm branch in her hand; Sagittarius is a Centaur with two heads, on the one is a mitre, the other is that of a hawk; he is winged, is shooting with a bow and arrows, and has a scorpion's tail besides his own. In Libra, Harpocrates is seated on the bar of the balance; Aquarius is in every respect the male character, except in having large hanging breasts. Near Capricorn, is the figure of Hermes, probably intended for the constellation Canopus; and, as in the large Zodiac in the pronaos, of the two Gemini, one has evidently been painted black, the other brown.

In another compartment of the same ceiling on which this Zodiac is painted, are a variety of boats, with four or five human figures in each, one of whom is in the act of spearing some animal or crocodile's egg: and in another part of the wall, others are equally intent on similar employments, stamping at the same time with their feet on the victims of their fury, among which are several human figures."

Such are the Zodiacs of Dendera; the figures on which, it is obvious, are the same with those of our sphere. It has long been a matter of just surprise that the constellations such as they are here represented, have never been referred with certainty to any particular age or country, or a satisfactory interpretation ever been given of them. Some suppose them of Chaldean, some of Egyptian invention, while others derive them partly from these countries, and partly from Scythia, assigning as a reason, that several of the signs have a common relation to every position of the globe; that Aries, and Taurus, for instance, are well associated to the labors of rural life; Virgo to agriculture; that Scorpio is emblematical of pestiferous blights; Cancer and Libra, of the motion of the sun; while Sagittarius, Aquarius, and Pisces, clearly allude to the vicissitude of climate. Their import seems equally doubtful, for at one time we find it conjectured that their adoption was founded upon

allegories supposed to be contained in the several figures, that *Libra* simply denoted the equality of day and night ; *Taurus*, the season for laboring the earth ; *Virgo*, that for gathering in its fruits, &c. Others, improving upon this conjecture, supposed that the signs served to connect the labors of husbandry with the celestial phenomena, and thus to answer the purpose both of a rural calendar and astronomical ephemeris. Mr. Colebrooke says expressly, that we have the authority of the *Vedas* for considering the signs as indices both to the seasons and months. Mr. Bryant was of opinion that the zodiac was nothing more than an assemblage of Egyptian hieroglyphics.

Aries was a representation of *Ammon*, *Taurus* of *Apis*, *Leo* of *Osiris*, and *Virgo* of *Isis*. They called the *Zodiac* the great assembly or senate of the twelve gods. The planets were esteemed lictors and attendants, who waited on the chief deity, the Sun.

In every interpretation of these signs, we invariably find a mixed import in regard to the whole, and frequently a variable import in respect to individual signs ; and so far as I am aware, no systematic explanation has yet been given of them—an explanation illustrative of a unity of design in their configuration and numerical arrangement. As their signification, however, would probably throw considerable light on the country and age to which they belong, I have endeavoured to supply this desideratum in the following manner, with the assistance, chiefly, of Mr. Bryant's *Analysis of Ancient Mythology*. I am aware that this work is regarded by many with little esteem, but whatever may be thought of his *System*, it must be allowed that the accredited information which he has brought forward to its support, is of great value, and in point of authority equal to any other performance of the kind. On this account, I have, without surrendering entirely to this author, released myself from the perplexing labor of consulting numerous authorities, however important some of them may be, being convinced that a multitude of evidence is both unnecessary and embarrassing, where the matter is sufficiently obvious without it.

Mr. Bryant, in his account of the gods of Greece, observes,—

I have mentioned that the nations of the East acknowledged originally but one deity, the sun, but when they came to give the titles of *Orus*, *Osiris*, and *Cham*, to some of the heads of their family, they too in time were looked up to as gods, and severally worshipped as the sun. This was practised by the Egyptians ; but this nation, being much addicted to refinement in their worship, made many subtle distinctions, and supposing that there were certain emanations of divinity, they affected to particularise each by some title, and to worship the deity by his attributes. This gave rise to a multiplicity of gods ; for the more

curious they were in their disquisitions, the greater was the number of these substitutes. Many of them at first were designed for mere titles; others as I before mentioned, were derivatives and emanations, all of which in time were esteemed distinct beings, and gave rise to a most inconsistent system of Polytheism. The Grecians, who received their religion from Egypt and the East, misconstrued every thing which was imported, and added to these absurdities largely. They adopted deities, to whose pretended attributes they were totally strangers, whose names they could not articulate, or spell. This blindness in regard to their own theology, and to that of the countries whence they borrowed, led them to misapply the terms which they had received, and to make a god out of every title. But however they may have separated, and distinguished them under different personages, they are all plainly resolvable into one deity, the sun. The same is to be observed in the gods of the Romans, as may in a great measure be proved from their own writers. There are few characters, which at first sight appear more distinct than those of Apollo and Bacchus. Yet the department which is generally appropriated to Apollo, as the sun, I mean the conduct of the year, is by Virgil given to Bacchus, or Liber. He joins him with Ceres, and calls them both the bright luminaries of the world.

Vos, O, Clarissima Mundi

Lumina, labentem Cælo qui ducitis Annum,

Liber, et Alma Ceres.

Quidam ipsum Solem, ipsum Apollinem, ipsum Dionysium eundem esse voluit." Hence, we find that Bacchus is the sun, or Apollo. In reality, they are all three the same; each of them the sun. In short, all the gods were one, as we learn from the Orphic poetry: some changed with the seasons. It was, therefore, idle in the ancients to make a disquisition about the identity of any god, as compared with another, and to adjudge him to Jupiter rather than to Mars, to Venus rather than to Diana. "Some," says Diodorus, "think that Osiris is Serapis; others that he is Dionusus; others still that he is Pluto; many take him for Zeus, or Jupiter; and not a few for Pan." This was an unnecessary embarrassment, for they were all titles of the same god, there being originally by no means that diversity which is imagined, as Sir John Marsham has very justly observed. It is said above, that Osiris was by some thought to be Jupiter, and by others to be Pluto. But Pluto among the best theologists was esteemed the same as Jupiter; and, indeed, the same as Proserpine, Ceres, Hermes, Apollo, and every other deity. There were, to be sure, a number of strange attributes, which by some of the poets were delegated to different personages; but there were other writers who went deeper in their researches, and made them all centre in one. They sometimes represented this sovereign deity as Dionusus, who, according to Ausonius, was worshipped in various parts, under different titles, and comprehended all the gods under one character. Sometimes the supremacy was given to Pan, who was esteemed lord of all the elements, but more generally it was conferred on Jupiter. It may appear strange that Hercules and Jupiter, or whomever we put for the chief deity, should be of all ages. This must have been the case if they were the same as the boy of love, and Bacchus ever young, and were also the representatives of Chronus and Saturn. But the ancients went further, and described the same deity under the same name in various stages of life. But the most extraordinary circumstance was, that they represented the same deity of different

sexes. In Cyprus there was a bearded Venus under the name of Aphroditus. She was considered as prior to Zeus, and to most of the Gods. Claudius speaks of her as masculine, and Valerius Soranus, among other titles, calls Jupiter the mother of the gods.

Porphyry acknowledged, that Vesta, Rhea, Ceres, Themis, Priapus, Proserpina, Bacchus, Attis, Adonis, Silenus, and the Satyrs, were all one and the same."¹

Mr. Bryant has supported all this by many apposite quotations, which, as his work is in the hands of almost every one, I have omitted for the sake of brevity.

Taking this as a ground work, I think it will not be difficult to show that the signs of the zodiac are merely so many personified attributes of the sun, and that each constituted a proper and understood symbol of that luminary.

Aries. This was a representation of Ammon, the Egyptian and Lybian Jupiter, whose temple stood in the midst of the deserts of Barca. The idol was adorned with ram's horns, and Lucan calls it Corniger. On some ancient medals he appears of a human shape, having two ram's horns growing from beneath his ears. He is the same as Osiris, the sun, and the reason why the ram was adopted as his symbol is explained by Herodotus in Euterpe 42.

Taurus. This is evidently the Apis of Egypt, in which the soul of Osiris was supposed to reside. It was considered a sort of incarnation of the deity, in a particular animal, revealed to them at his birth, by certain external marks, which announced his conception by a ray from heaven.

All the learned agree that the oxen Apis and Mnevis, (local names for the same animal) consecrated to Osiris after his apotheosis, were symbols of the sun. The Bull was considered the guardian of the solar year of 365 days, and the genius who presided over the overflowing of the Nile. As among the Egyptians, so among the Scythians, Persians, and aborigines of Hindostan, the bull was the emblem of plenty; and the inhabitants of the latter country from the earliest periods of their history, have given to the cavern whence the Ganges issues, the name of the *Cow's Mouth*. The practice was common in antiquity, of figuring the ocean, impetuous rivers, torrents, &c. by this emblem. The bull of Iswarra is celebrated in India, and worshipped by the people on the Caveri, and the Jungum Sect profess to owe their first institution to an appearance of the sacred bull on earth. In the same country, it is also a sym-

¹ Analysis, Vol. I. p. 302, to the end of the Volume.

bol of divine justice, and Siva is figured riding upon him, performing the office of a judge. In Phœnicia, Adonis was worshipped under the figure of a bull, and the Greeks esteemed it sacred to Epaphus.—The Theophania were festivals in honor of Apis.

Gemini. Some of the Greeks represent these as Castor and Pollux, others as Apollo and Hercules; but this distinction is a matter of indifference, both being equally symbols of the sun.

The whole history, (says Mr. Bryant,) of Castor and Pollux, the two Dioscuri, is very inconsistent. • Sometimes they are described as two mortals of Lacedæmon, who were guilty of violence and rapine, for which they were slain. At other times they are represented as two principal deities, and styled *Dii Mægni*, &c. The deity alluded to under the name of Castor was the sun. His rites were first introduced from Canaan. The title of Anac was conferred upon him and his brother Pollux, which was a Canaanitish term of honor. Castor and Pollux are two names for the same personage, and the deity originally referred to by this title was the sun.

“The Spartans,” says Plutarch, “call the ancient statues of the Dioscuri, *dokana*, beams; they are two pieces of wood joined together by two cross pieces.” Dr. Long thought that this was a description of the abbreviated character Π , for the twins on our sphere.¹

Before sculpture was adopted, the ancient idolaters made use of rough-hewn logs of wood, or stone, for images of their gods; by degrees they gave them human shape, but still with their legs joined together. Dædalus first formed them with their legs asunder, and was therefore said to make walking statues.

Mr. Hamilton observes, “one of the Gemini has been painted black, the other brown.” From this fact, some may suppose them intended for a representation of *Hermes*, who, on account of symbolising both hemispheres, was often painted with one side of his face black, the other white. Still, however, it would be equally an emblem of the sun, because *Zeus* and *Hermes* were originally the same.

The Chaldeans and Egyptians esteemed *Hermes* as the chief deity, the same as *Zeus*, *Bel*, and *Adonis*. *Ham* was the *Hermes* of the Egyptians, and his oracle was styled *Omphi*; and when particularly spoken of as the oracle, it was expressed *P'Omphi*, and *P'Ompi*, the *Pompe* of the Greeks. Hence, *Hermes* had the name of *Pompaïos*, which was misinterpreted the messenger, and conductor; and the deity, in consequence of it, was made the servant of the gods, and attendant upon the dead. But *Pompaïos* related properly to divine influence; and *Pompe* was an oracle.²

¹ Long's Astron. vol. i p. 212.

² Analysis of Ancient Mythology.

As fire was supposed to be the medium through which the soul passed from one state to another, Mercury the conductor was nearly allied to Vulcan, the general personification of that element. The Egyptians called him his son, and the Greeks, in some instances, represented him not only with the same cap, but also with the same features. He has also for the same reason a near affinity with Hercules, considered as a personification of the diurnal sun; wherefore, they are not only worshipped together in the same temple, but blended into the same figure, called a Hermheracles, from its having the characteristic forms or symbols of both mixed.¹

The two asterisks, and the two human heads, one going upwards, and the other downwards, by which Castor and Pollux are sometimes represented, allude to the alternate appearance of the sun in the upper and lower hemispheres.*

Scarabæus. This insect appears engraved on the Zodiacs of Dendera and Esné. The black beetle which frequents the shores of the Mediterranean sea is said to have been an emblem of the sun, from its being observed that it rolled up its eggs in little round pellets of dirt, which it turned towards the West, while it continued creeping on towards the East. But this opinion is both puerile and inconsistent with the historical evidence of their skill in astronomy; nor is the following, exhibited by an ingenious writer, more satisfactory.

The Egyptians are said to have represented the pervading spirit or ruling providence of the Deity by the black beetle, because it lays its eggs in a ball of dung or other fermentable matter which it had previously collected, and rolled backwards and forwards upon the sand of the sea, until it had acquired the proper form and consistency, after which it buries it in the sand, where the joint operation of heat and moisture matures and vivifies the germs into new insects.³

The following is perhaps a more probable reason why this insect was placed in the Zodiac. Among the Egyptians, Psuche, the soul, was originally symbolised by the aurelia or butterfly, but in after times was represented by a lovely female child, with the beautiful wings of that insect. The aurelia, after its first stage as an eruca, lies for a season in a manner dead, enclosed in a sort of coffin. In this state of darkness it remains all winter, but in spring it emerges with new life, and in the most beautiful attire. The Egyptians thought this a proper emblem of the soul of man, but applied it particularly to Osiris, whom they imagined to have been in a state of darkness or death, and again restored to life. All this, however, will be found more strik-

¹ Payne Knight's Inquiry, *Class. Journ.* No. 51.

² Ibid. No. 50.

³ Ibid. No. 51.

ingly illustrated in the case of the beetle; for, although there are some of these, which, like the aurelia, go through all the stages of their existence in a single season, yet there are others which are two or three years in the pupa state:—a state, as the term implies, resembling a child in swaddling clothes. The ancients, therefore, who were well acquainted with the metamorphoses of insects, might with propriety consider this as a fit emblem of the second birth of Orus, or Bacchus. This last birth of Orus or Dionusus, was from Hippa, at which time nature herself was renewed. That the beetle was really esteemed an emblem of the chief deity, is still farther confirmed, and put almost beyond a doubt, by finding its place supplied in the Zodiac of the porch, by the royal emblems of a sceptre and hawk, the invariable types of the sun; and by the flying beetle being represented on the portico of the temple of Philæ with hands; and in several other places with the ball or circle within its claws.

Leo. In Egypt and in India, a lion and the sun are denominated by the same title, *Arez*.

In the *Bacchæ* of Euripides the chorus invoke their inspiring god to appear under the form of a bull, a many-headed serpent, or a flaming lion. The lion is commonly the emblem of Hercules or Apollo; it being the natural representative of the destroying attribute. Hence, it is found upon the sepulchral monuments of almost all nations both in Europe and Asia; even in the coldest regions, at a vast distance from the countries in which the animal is capable of existing in its wild state. Not only the tombs, but likewise the other sacred edifices and utensils of the Greeks, Roman-, Chinese, and Tartars, are adorned with it; and in Tibet there is no religious structure without a lion's head at every angle, having bells pendant from the lower jaw, though there is no contiguous country that can supply the living model.¹

It would be superfluous to add more in support of the truth of this personification.

Virgo. At first sight, it may appear surprising that the chief deity should be represented under the female form; but it must be recollected, the principle with which we set out was, the convertibility of the sexes of the deities themselves, from which the convertibility of the sexes of their several personifications is a legitimate inference. This singular doctrine, however, is upheld by many facts.

Diana was originally and properly the moon, by means of which the sun was supposed to impregnate the air, and scatter the principles of generation, both active and passive, over the earth; whence, like Bacchus, Diphues, and Apollo Didumaion, she was both male and female, both heat and humidity.²

¹ Payne Knight's *Inquiry*, *Class. Jour.* No. 49.

² *Ibid.* No. 50.

Phtha, or Vulcan, is the masculine character, and Neith or Minerva the feminine of the same deity, who is identified with Osiris. The Hindus combined the generative and destructive powers in one personification.

The Paphian Venus had a beard, and the Scandinavian goddess Freya was androgynal.

Bellona and Minerva are but different titles for the same personification. Both the Greeks and Egyptians considered her as male and female. The Sphinx is a composite symbol, representing the chief deity as of both sexes. The crescent between horns, which is generally supposed to distinguish Isis, is also seen on the head of Osiris. The thunderbolt is sometimes borne by Minerva, and other deities, as well as by Jupiter.¹

Most of the principal gods of the Hindus have wives, who are nothing else, in their original sense, than personifications of the active powers of their lords, to whom the same rites were paid.

The Isis of the Zodiac was the Ceres of the Greeks, and the Damater, or mother of mankind, of more ancient nations. It was the common symbol for the moon, and of the feminine gender, because the latter was so considered on account of receiving its light from the sun. But in another point of view, as active, distributing light and warmth over the earth, the moon was accounted male; and thus Isis and the moon were said to be of both sexes; we are informed that Zeus was worshipped under the title of Meen, or Menes, which is derived from *men*, the moon. Hence, probably, the Deus Lunus, who was worshipped in many places of Syria and Mesopotamia, and in Rome. The Baal of the Jews was the same with Osiris, yet this deity was sometimes worshipped under the feminine character. In the book of Tobit, complaint is made against the apostate tribes in Israel, who all sacrificed to the goddess Baal, represented by an heifer.

Ceres, (says Mr. Bryant,) was the deity of fire; hence, at Cnidus she was called Cura, a title of the sun. Charis was the city of fire, where Orus and Hephaistus were worshipped. She is joined by Cicero with Libera, and they are styled the deities, "*a quibus initia vite atque victus, legum, morum, mansuetudinis, humanitatis, exempla hominibus, et civitatibus data ac dispartita esse dicuntur.*" Her title of Damater was equally foreign to Greece, and came from Babylonia and the east. It may after this seem extraordinary that she should ever be esteemed the goddess of corn. This notion arose in part from the Greeks not understanding their own theology; which, bad originally, became continually more depraved, through their ignorance. The towers of Ceres were

¹ Payne Knight's Inquiry, *Cl. Jl.* No. 51.

Prutaneia; so called from the fires perpetually preserved there. The Grecians interpreted this, *Puru tameion*; and rendered what was a temple of Orus, a granary of corn. In consequence of this, though they did not abolish the ancient usage of the place, they made it a repository of grain, from whence they gave largesses to the people on any act of merit.¹

But further. The figure in the Zodiac of Dendera has a palm-branch in its hand, instead of an ear of corn. Now we know that the foliage of the palm was *consecrated*, first by the Greeks, and afterwards by the Romans, as an emblem of victory; and as we have found Isis or Ceres to be an emblem of the sun, or Osiris, who is the same with Bacchus, we may conclude that the palm-branch alludes to his triumphant return from India, into which country both he and Osiris are said to have led an expedition. In the Bacchanalia, or festivals in honor of this victory, the Bacchæ carried branches in their hands, and were crowned with ivy, fennel, and poplar, all which were sacred to some particular personification of deity. It appears, that when the ancients meant Isis to represent the Damater, they gave her a crown formed of the ears of corn, or placed them in her hand, as we find from some Syrian coins. On the whole, there seems authority sufficient to warrant our considering the Isis of the Zodiac, not the Pantheic Isis of latter times, but the ancient Egyptian Isis, one of the twelve great gods of that country, which are all resolvable into Osiris, the sun. I may be permitted to add, that on the sculptures in many of the Egyptian temples, the palm-branch is often seen in the hands of priests. At Esné a hawk is represented with a palm-branch in its claw, apparently the guardian spirit of the monarch.

A procession in the temple of Medinet Abou terminates at an altar, on which is a staff with a globe, and two palm-leaves at the top. The priests, too, wore it on their heads; and in the temple of Luxor, the royal standard is represented in the form of the leaf of the Domm-tree, or palma Thebaica. From the priests, we cannot mistake the God to whom they ministered. The palm-branch, therefore, in the hand of Virgo, is itself decisive of the deity alluded to under this figure.

Libra. This sign is usually supposed to denote the equality of day and night. In the Zodiac of Dendera, however, we find Harpocrates seated on the bar of the balance, and as this deity was the same with Orus, the prince of light, and deity of fire, we have no difficulty as to the prototype. Orus is Bacchus,

¹ Analysis, vol. ii. p. 300—1.

and Pliny informs us (vii. 56.), that "Bacchus first taught to buy and sell." As the god of traffic, the balance or scales are an appropriate symbol, and in this sense they are more significant than of the equality of day and night. It is probable, that his Roman name *Liber* may have some allusion to this character, although it is commonly supposed to have been conferred on him, in consequence of his priests being released from all care during the *Liberalia*, old women then performing in the ceremonies and sacrifices. The balance is sometimes employed to denote divine justice, but independent of the sword's being more frequently adopted for this purpose, there are other reasons which induce me to reject this as inapplicable to the sign under consideration; but more of this hereafter.

Scorpio. Few are ignorant of the amazing prevalence of the Ophite or serpent worship in ancient times, which is supposed to have originated in Egypt. In most of the ancient rites there is some allusion to the serpent. In the procession during the festivals of Bacchus, the Bacchæ squeezed serpents in their hands, interwove them in their hair, and twisted them round their bodies. Their cries were attended with a continual repetition of the words, *Evoc, Saboc, Hues, Attes, Attes Hues*, which were titles of Bacchus, who was also styled *Evas*, or *Heuas*, which signified originally both a serpent and life. Mr. Bryant says,—

When Saturn devoured his own children, his wife Ops deceived him by substituting a large stone in lieu of one of his sons, which stone was called *Abadir*. But Ops, represented here as feminine, is the serpent-deity, and *Abadir* is the same personage under a different denomination. *Abadir* seems to be a variation of *Ob-Adur*, which signifies the serpent-god *Orus*.¹

Mr. Bryant considers also the *Abaddon* of the Revelations, to be the same Ophite god, with whose worship the world had been so long infected; and Heinsius, he adds, is right in making *Abaddon* the same as the serpent *Pytho*. The chief deity of Egypt was *Vulcan*, who was styled *Opas*. He was the same as *Osiris*, the Sun, and hence was often called *Ob-El*, or *Pytho-Sol*.

Hercules was sometimes represented under the mixed character of a lion and a serpent, and sometimes of a serpent only; *Medusa's* head meant the serpent deity, and denoted divine wisdom. The Athenians were esteemed serpentigenæ, and they had a tradition, that the chief guardian of their *Acropolis* was a

¹ Analysis, vol. ii. p. 201.

serpent. That the figure under discussion is that of a scorpion, and not of a serpent, is nothing against the argument, because in this worship the object was often adored under the form of a dragon. In the Revelations, the serpent Abaddon is styled also the great dragon; and at Python (Delphi), they worshipped the Pythian dragon. The worship of the dragon was very ancient among the Greeks, and is said to have been introduced by Cecrops.

Ops was an emblem of the sun, and also of time and eternity. It was worshipped as a deity, and esteemed the same as Osiris and Vulcan.¹

As the symbol of organic substance, (says Mr. P. Knight,²) was the egg; so the principle of life, by which it was called into action, was represented by that of the serpent; which having the property of casting its skin, and apparently renewing its youth, was naturally adopted for that purpose: we sometimes find it coiled round the egg, to express the incubation of the vital spirit; and it is not only the constant attendant upon the guardian deities of health, but occasionally employed as an accessory symbol to almost every other god, to signify the general attribute of immortality.

Over the porticos of all the Egyptian temples of ancient date, the winged disc of the sun is placed between two hooded snakes, signifying the luminary placed between its two great attributes of motion and life.

Sagittarius. In this figure, notwithstanding its awkwardness, we recognise Apollo. Not, indeed, the Roman Apollo, a beautiful youth with long hair, holding a bow and arrows in his right hand, and in his left a lyre or harp, his head crowned with laurel, and surrounded with rays; but Apollo, the son of Vulcan, and guardian of Athens; the same, according to Herodotus, with Horus, son of Isis and Osiris, and whom Pausanias ranks among those divinities of Egypt, who were worshipped as representatives of the sun.

This figure, in the Zodiac of Dendera, has two heads, on one of which is a mitre, on the other a hawk, both emblems of the sun, but particularly characteristic of Bacchus, as an attribute of this deity. Vulcan, the blacksmith, who was master of the Cyclopes, and forged iron in Mount Etna, was a character familiar to the Greeks and Romans; but this deity among the Egyptians and Babylonians was esteemed chief of the gods, the same as Orus the sun. According to Hermapion, he was looked on as the source of all divinity, and in consequence of it the

¹ Analysis, vol. i. p. 58.
No. 45.

² Payne Knight's Inquiry, *Class. Journ.*

inscription on the portal of the temple of Heliopolis, was, "To Vulcan, the father of the gods."¹

Apollo was styled Pæan, from wounding with his arrows; and Pythian, from his victory over the serpent Python. But this last title applies still more forcibly, when we find that Apollo and the serpent Python are the same. "Apollo," says Mr. Bryant,² "was the same with Python, they were both worshipped as one and the same deity;" and,³ "The Greeks call Apollo himself Python, which is the same with Opis." This explains why Sagittarius is drawn with a scorpion's tail, besides his own. The Centaur Chirôn was the son of the Centaur Cronus, but the rest were the offspring of Ixion and Nephele. They are described by Norinus as horned, and as inseparable companions of Dionusus or Bacchus.

The attitude (shooting backwards) often given to the figure is not unnatural, or fanciful, for in Xenophon's expedition of Cyrus, it is mentioned, book vii., that in the retreat of the Greeks, "the barbarian horse wounded them even as they fled, shooting backwards from their horses." A symbolical figure, similar to that of the Centaur, occurs in the temple at Dendera, and is given by Denon.

Capricornus. The Bacchus of the Greeks, as well as the Osiris of the Egyptians, comprehended the whole creative or productive power, and is therefore represented in a great variety of forms or symbols, signifying his subordinate attributes. Of these, the goat is one that most frequently occurs. The choral odes, sung in honor of Bacchus, were called *Tragœdai*, or goat-songs. A goat is said to be one of the forms under which the god himself appeared. The fauns and satyrs, the attendants and ministers of Bacchus, were the same symbol more or less humanized; and appear to have been familiar to the Greeks, Romans, and Etruscans.⁴

It is well known, that in several places in Egypt, the goat received divine honors, particularly at Chemis, or the city of Pan, which the Greeks changed into Panopolis.

In the Egyptian theogony, the sun was the chief deity, and was said first to have reigned there; others made Hephaistus the first king, and many supposed it to be Pan. But all these are merely titles of the same deity, the sun.⁵

The goat represented Pan, who was the same with Dionusus. On some ancient monuments and medals, Capricorn is represented with the fore-part of a goat, and the hinder part of a fish. Dagon, the chief deity of Gath and Askelon in Palestine, was

¹ Analysis, vol. i. p. 175—6. ² Ibid. vol. ii. p. 186—7. ³ Ibid. vol. i. p. 59.

⁴ Payne Knight's Inquiry, *Class. Journ.* No. 46.

⁵ Analysis, vol. iii. p. 50.

represented with the upper parts of a man, and the lower of a fish. Their goddess Dirceto had the head and body of a woman, which terminated below in a fish;¹ but on the Grecian and Phœnician coins now extant, the personage is of the other sex. The above description of Dirceto, given by Lucian, induced Selden (*de Diis Syris*, Synt. 11. c. iii.) to consider Dirceto and Dagon the same divinity. But Mr. Bryant, with greater probability, says that Dagon was only a different name for the Osiris of Egypt; and the president Goguet agrees with Herodotus, in saying, that Dagon was called the son of Heaven.²

On an Indian Zodiac which will be noticed hereafter, a fish is represented in the same sign with Capricorn. Many Greek and Roman monuments exhibit Pan with a man's face, and the horns, ears, and feet of a goat. Among the sculptures on the Egyptian temples, Osiris is sometimes seen with the narrow goat's beard, as the god Mendes, which word, Herodotus informs us, signified, in the Egyptian language, both Pan and a goat. In the temple of Herment, among the sacred animals sculptured on the walls, is a kind of fish with a bull's head, which Mr. Hamilton conjectures was meant for that of a goat. In short, Capricorn will be found to be the Dagon and Dirceto of Phœnicia, the Vishnu of India, and the Oannus, or man of the sea at Berosus. •

REMARKS, BIBLICAL AND CLASSICAL.

PART I.

I BELIEVE I do not err in asserting that the Apostles' creed, the Aquileian, and the Athanasian; are the only three existing in which the death and burial of Christ are followed by his descent into hell, *as a separate article of faith*. It is not so in the form of the creed found in Irenæus, the creeds in Tertullian, that of Gregory Thaumaturgus, that of Lucian, that of Cyril, bishop of Jerusalem, composed about the year 350, the Nicene or Constantinopolitan, the creed of Pelagius, whose words are particularly cautious—*The Son of God died, according to the*

¹ Lucian.

² Origin of Laws, vol. i.

Scriptures, in respect of that which was capable of dying—or in the Oriental or the Roman forms of the Apostles' creed. The words of St. Paul (Col. ii. 15. compared with Eph. iv. 8, 9.) especially the latter text—κατέβη πρῶτον εἰς τὰ κατώτερα μέλη τῆς γῆς—on which, chiefly, the doctrine of Christ's descent into hell has been founded, cannot surely, without a forced latitude of interpretation, be considered to mean any thing more than that our Saviour was actually sepulchred in the bosom of the earth, which was necessary in order to prove the reality of his death, his having actually fulfilled the last condition of mortality. As a minister of the word of God, and an humble but sincere inquirer after divine truth, I cannot refrain from expressing a wish that our Church, for the genuineness of whose pure and apostolical doctrines no one entertains a higher respect than myself, had not admitted into her creed an article which is hardly deducible from Scripture, and of which Bishop Pearson, in his admirable exposition of the creed, p. 227. declares that we cannot find *any one place in which the Holy Ghost hath said in express and plain terms that Christ, as he died and was buried, so he descended into hell.* If these latter words are to be understood as a mere gloss or explanation of our Saviour's burial, they are at best but an unnecessary pleonasm—if they were intended to signify a real or virtual descent into the region of departed spirits, or the place of infernal torments, as in all probability they were, I greatly doubt whether such a doctrine can be proved on *the certain warrant of holy writ.* The sentiments of any of your correspondents on this head will be greatly esteemed by me.

Might not the words of Malachi (iii. 20. in the Hebrew, iv. 2. in the LXX and our Bible version) שמש צדקָה be more correctly rendered *minister* than *Sun of righteousness*, in reference to Matt. xx. 28. where our Saviour declares that he came *not to be ministered unto, but to minister?*

A remarkable error, although but little observed in general, occurs in the 17th article of our Church on *Predestination*, where we read that “the devil doth thrust them into *wretchlessness* of most unclean living, no less perilous than desperation.” The Latin is—“eos Diabolus protrahit in æque perniciosam impuriſsimæ vitæ securitatem”—from which it is plain that we should read *recklessness*, i. e. *carelessness, fatal security*, and not *wretchlessness*, which I believe to be a word absolutely without meaning.

It is curious, and by no means unprofitable or uninstructional,

to observe the comparative analogies that are sometimes found to exist between words in the languages of countries very remote from each other. To instance a very few out of a great number that might be noticed:—

A remarkable similarity of idea may be traced between the Hebrew **טַפְּלִים**, *young children* (Gen. xliii. 8.) a derivative from **טָפַח**, *to move gently*, whence in Isaiah (iii. 16.) **הָלַךְ וְטָפְחָהּ**, i. e. says Buxtorf, *eundo et parvulando* (ut sic dicam) and the Scotch or old English word *todlin* or *todlen*, used by Burns, &c. which in the glossary to Ritson's *Scotish Songs* is interpreted *todling*, *walking with a rolling, short step, like a child, rocking, tottering*. The idea conveyed by the word *baby* (Ital. *bambino*, French *bambin*, from *βαμβάλω*, *balbutio*, to stammer) is beautifully illustrated by Minucius Felix (Octavius i. 1.)—"quod est in liberis amabilius, adhuc annis innocentibus, et adhuc, dimidiata verba tentantibus, loquelam, ipso offensantis linguæ fragmine dulciorem"—This word Lemon, in his *Etymological Dictionary*, most unaccountably deduces from *βαβυλὼν*—*papæ*! The word **טַפְּלִים**, is oddly rendered in the LXX version by ἡ ἀποσκευὴ ὑμῶν.

There also exists a very pleasing analogy between the Hebrew **חֲסִידָה**, *chasidah*, which signifies *a stork*, from **חֶסֶד**, *chesed*, *piety* or *mercy*, thus expressing that bird's "remarkable affection to its young, and its kindness or piety in tending and feeding its parents when grown old," (Parkhurst ad verb.) and the English name of the bird, from *στροφῇ*, *natural affection*. Lough, in his *Critica Sacra*, strangely enough says: "**חֲסִידָה** per contrarium dicitur avis impia et crudelis, struthiocamelus—" and yet in his note he adds: "the Hebrews call the stork *chasidah*, it is most merciful." Petronius calls it *pietatis cultricem*, &c. so Buxtorf ad verb. **חֲסִידָה**, f. *ciconia*—a *beneficentia*—nam *geneticum senectam ciconiæ invicem educant*, &c.

We may observe that Cowley, by a beautiful periphrasis, has exactly conveyed the original import of the Hebrew **בֹּקֶר**, *the morning*, from the root **בָּקַר**, *quæsit, inquisivit*.

Where never yet did pry

The busy Morning's curious eye. (*To his Muse*.)

This word signifies also *a beeve* or *steer*—perhaps from its *staring eyes*. Whence the Homeric epithet *βοῶπις*, and Plato's

expression applied to Socrates, regarding his executioner with a fixed and stern look—*TATPHΔON* ὑπόβλεψας (in Phædone).

The word *רָצַח* occurs both as a noun and a verb in Exod. xxxiv. 2.

It is also worthy of remark that the Hebrew *רָצַח*, to array, set in order, also denotes *the fifth*, and is first applied to *the fifth day of the creation*, when the world was arrayed or set in order for the reception of men and animals. (Gen. iv. 23.) The Greek *κόσμος*, *mundus*, bears the same analogy to the verb *κοσμέω*, *ordino*.

The analogy of the word *רָצַח*, signifying primarily *the beginning* or *chief*, and thence applied to denote the *sum* (as of heads in a capitation tax, &c.) also bears a close resemblance to that of the Latin *caput*, which is also used in both these senses.

Many words in the English language have, through habit or neglect of analogical consistency, deviated exceedingly from their original meaning, and are now commonly used in a base or disreputable sense: e. g. the word *imp*, primarily signifying *a graft* or *scion*, is now used to signify an evil spirit. Shakspeare applies the term to K. Henry V. in its first meaning: *Most royal imp of fame!*

2. *Knave* originally denoted a servant (Cnapa, Sax. Cnapr, Du.) though now synonymous with *rascal* or *villain*, which latter word implied merely a husbandman's servant or drudge (*villanus*, Ital. *villano*.) Our *knave* at cards is the *valet* of the French pack, and the *fante*, or foot-soldier, of the Italian and Spanish, who have likewise *il cavaliere*, or the horse-soldier.

3. *Wench*, originally a word of endearment, and applied to females of the highest respectability. Othello addresses Desdemona by this title,—“Excellent wench!”

It is remarkable that the word *let* is used in our most correct version of the Bible, in two senses directly contradictory to each other, within the course of four verses (Exod. v. 1—4.) “*Let my people go*,” and again at v. 4. “Wherefore do ye, Moses and Aaron, *let the people from their works!*” Doubtless the original meaning of the word was *to hinder*. So in the 31st canon of our Church, “if they shall happen by any lawful cause *to be let or hindered*,” and in Romans, i. 13. “oftentimes I purposed to come unto you (but *was let hitherto*.)”

4. *Crone*, an old woman, according to Chaucer and our elder

writers. In the Suffolk dialect, a *bent* or *hooked stick*. The analogy is obvious. According to Bailey, its first meaning is an old wether.

5. That the English word *lust* had originally the same extended signification as the Latin *lubido* (id quod lubet) appears from an epitaph in Camden's Remains (p. 382.)

Here is Elderton lying in dust,
Or lying Elderton, *chuse which you lust.*

6. Hamlet (Act iii. Sc. ii.) alluding to the quaint address, *For us and for our tragedy*, &c. asks, Is this a prologue, or the *posy* of a ring? Again, in the Merchant of Venice (Act v. Sc. i.)

————— a paltry ring
That she did give me; whose *posy* was
For all the world, like cutlers' poetry
Upon a knife—*love me, and leave me not.*

Cowley has a copy of verses to a lady who made *posies* (*poesies* or *mottos*) for rings—a fashionable gallantry of the times. It is worthy of remark that the word *posy* was used by old writers to denote not merely little poetical mottos, but in a wider sense to signify mottos or inscriptions in general. Homily *against Wilful Rebellion* (p. 499. 8vo ed.) "yea, though they paint withal in their flags, *hoc signo vinces, by this sign thou shalt get the victory*," by a most fond imitation of the *posy* of Constantius Maximus." It were much to be wished that some bold writer would effect a restoration of these and many other original meanings, by neglecting which, a language always suffers both in strength and in copiousness.

Hughes, in his truly Classical Travels in Sicily, Greece and Albania, (vol. i. p. 382. n.) asserts his belief that the first modern traveller who gives an account of the celebrated *Atmeidan*, or twisted Delphic pillar in the Hippodrome at Constantinople, mentioned by Herodotus, is Thomas Smith, Fellow of Magd. Coll. Oxford, in a small Latin tract, intitled *Constantinopolews brevis notitia*, and published in 1674. Peter Gyllius, in his minute but comprehensive work, *de Constantinopolews Typographia*, the Elzevir edition of which is dated 1632, gives at pp. 130, 131, a far more ample description of this celebrated monument than Smith in the passage quoted by Mr. H. See also Busbeq. de Leg. Turc. ed. Elz. 1660. p. 68. At p. 525. of the same vol. a passage of Menander (*'APPHOPPOIS*) is cited by Dr. Butler, in his dissertation on the oracle of Dodona, with Bentley's emendations. This fragment of six lines, as given by

Dr. B. contains almost as many typographical errors, scil. παρά-
φην· καταπαύσαι· ἤχην· προσλακβάνει.

It is remarkable that the word *temetum* is omitted in the *Grædus ad Parnassum*, although used by Horat. (Ep. ii. 2. 163.) Pullos, ova, cadum *temeti*,—and by Juvenal. (xv. 24.) Et Corcyræa *temetum* duxerat urna, given as a synonym.

Burton, in one of the most nervous chapters of his *Anatomy of Melancholy*, that singular farrago of original thoughts and multifarious erudition (P. 3. Sect. 4. p. 628. 4to ed.) quotes this line from Juvenal (Sat. xiii. 210.)

Perpetua *impietas*, nec mensæ tempore cessat ;

Exagitat vesana quies, somnique furentes.

Now the word in the first line, as Juvenal wrote it, is *anxietas*, and the second line does not exist in the works of that satirist. This quotation shows that Burton was in the habit of citing from memory, and many others might doubtless be found to confirm this idea. But what a storehouse of classical and general literature must the memory of such a man have been! Burton appears to have had in his recollection the words of Job (vii. 13, 14.) “Then thou scarest me with dreams, and terrifiest me through visions.” Qu. Is the second line, as quoted by Burton, his own composition, or does it occur in any classical author?

Soph. Philoct. 1289. (ed. Br.)

ἀπάμωσ' ἀγνοῦ Ζηνὸς ὑψίστου σέβας·

This line is well parodied by the magnificent oath which we read to have been in frequent use with William the Conqueror, who was wont to swear *by the splendor of God*.

A good motto to be placed over the door of the Louvre, at least, prior to the restorations made in 1815 to the right owners, might be furnished by Sallust (Bell. Cat. ii) “Ibi primum insuevit exercitus signa, tabulas pictas, vasa cœlata mirari; ea privatim ac publice rapere; delubra spoliare; sacra profanaque omnia polluere.” The French, indeed, appear to have been always anxious to emulate those wholesale spoilers, the Romans.

It is related of Charles I., that on his trial, an omen of its deadly issue was drawn from the top of his gold-headed cane dropping off without any apparent cause. Nearly the same improbable story is related by Hadrian in *Ælius Spartianus' Life of that emperor* (p. 35. ed. Le Maire.)

“Signa mortis hæc habuit ———”

Anulus, in quo imago ipsius sculpta erat,
Sponte de digito delapsus est."

Credat Judæus Apella,

C. A. W.

OBSERVATIONS ON

*The SCHOLIA OF HERMEAS on the PHÆDRUS OF
PLATO, published by FREDERICUS ASTIUS, Profes-
sor Landishutanus, Lipsiæ, 1810, 8vo.*

PART I.

GREAT praise is certainly due to Professor Ast, for rescuing from an oblivion of more than a thousand years these invaluable Scholia on one of the most important Dialogues of Plato; and for the very learned notes which he has also added to his edition of this work. But though the Professor is certainly a man of great erudition, yet as he does not appear to have been an adept in the philosophy of Plato, certain necessary emendations and deficiencies in these Scholia have escaped his notice, as I trust will be evident from the following remarks.

Hermeas, the author of these Scholia, was a disciple together with Proclus¹ of the celebrated Syrianus, who for his very extraordinary attainments in the knowledge of the philosophy of Plato, and the Chaldaic and Orphic theology, was dignified with the appellation of *the great*, both by his contemporaries, and the philosophers that succeeded him in the Platonic school. But though these Scholia were doubtless originally written with consummate accuracy; for all the Platonists that were contemporary with, and succeeded Proclus, appear to have been no less accurate in their diction, than profound in their conceptions; yet, as the Professor himself seems to have been well aware, they have been transmitted to us, through the carelessness of

¹ That Hermeas and Proclus were fellow disciples, is evident from p. 107. of these Scholia, in which Hermeas says, *καταμαρτυρεῖ ὁ αὐτοῦ Προκλος;* κ. τ. λ.

transcribers, in a very imperfect and mutilated state. There is every reason also to believe, that they are nothing more than extracts made by one of the disciples of Hermias from a complete commentary which he wrote on the Phædrus; just as the Scholia on the Cratylus of Plato, are extracts from the commentary of Proclus on that Dialogue, as will be evident from a perusal of them in the excellent edition of Professor Boissonade, Lipsiæ, 1820. 12mo.

In the first place, in commenting on the words of Plato at the beginning of the Phædrus, πορευομαι δε προς περιπατον εξω τειχους, Hermias observes, p. 65. δηλοι οτι, προς κρειττενα τινα και υπερτεραν ζωην μελλω ιεναι, και οιον παρα τους πολλους. In which passage, for και οιον it is obviously necessary to read και ουχ οιον. Hermias then immediately adds, το γαρ αυτο προς διαφορα πραγματα και κατα διαφορους επιβολας δυναται και ως κρειττον λαμβανεσθαι και ως χειρον οιον το λευκον, εαν σημαινη ημιν το σαφες το τη αισθησει ληπτον και αγευστον πανυ, το μελαν σημαινοι δια το ασαφες, το κρειττον της αισθητικης γνωσεως, το ευθυ και νοησει μονη ληπτον. But for αγευστον in this extract, which is obviously erroneous, I read αγαστον; and then what Hermias says will be in English as follows: *It is possible for the same thing to be assumed with reference to different things and different conceptions, as more and as less excellent. Thus, for instance, whiteness, if it should signify to us the clearness which may be apprehended by sense, and which is very admirable, then blackness will signify through its obscurity, that which is better than the knowledge obtained by sense, and which is directly, and by intellectual perception alone, to be apprehended.* In p. 68. l. 42. Hermias, speaking of the five gnostic powers of the soul, viz. νους, διανοια, δοξα, φαντασια και αισθησις, says, η δε διανοια και αυτη περι τα ωσαυτως εχοντα, πλην μετα τινος λογου και απδειξεως, εδει και τα εν γενεσει, α δη και γιγνομενα και αλλως ποτε εχοντα εισιν εχειν τινα λεξιν την γνωριζουσαν αυτα; in which passage for λεξιν it is necessary to read εξιν, as will be immediately evident to every tyro in Platonicism. In p. 75, l. 5. from the bottom, in the words η γαρ αληθης προς των ψυχων ο νοητος εστι κοσμος, for προς I read πατρις, and then the passage in English will be: *for the true country of the soul is the intalligible world*; an assertion very common with Platonic writers, from Plotinus to Olympiodorus.

Again, p. 82. l. 12. Σημαίνει δε απασαν την ουσιαν της ψυχης δια τον σφύρηλατου ανδριαντος, ως διολου οντος χρυσου αναθησω και αναπεμψω εις τον Δια, τον υπαρχοντα του νοητου κοσμου και της αφανους

δημιουργίας. In this passage, for νοητου it is necessary to read νοερου: for Jupiter, both according to the Platonic and Orphic theology, reigns over the *intellectual* and not the *intelligible* world, as is copiously demonstrated by Proclus in his 5th book On the Theology of Plato. P. 84. l. 3. from the bottom, *δει ουν προτερον ορισασθαι το πραγμα, περι ου τις μελλει διαλεγεσθαι, ειδ' ουτως απο του διορισμου λαμβανειν τας αποδειξεις, ωσπερ δε και προ του διορισμου τηνδε αιρετικην μεθοδον δει θεωρειν, εξ ης ανιχνευεται ο ορισμος.* Here, for τηνδε αιρετικην, it is requisite to read την διαιρετικην. For the celebrated *dialectic* of Plato, which is a very different thing from the topics of Aristotle, and which Plato speaks of in his Republic, Parmenides, Sophista and Philebus, consists of *division*, definition, demonstration, and analysis, as is abundantly shown by Proclus in Parmenidem, et in Theol. Plat. and by Olympiodorus in his Ms. Scholia on the Philebus. P. 87. l. 9. from the bottom, *Διθυραμβους δε ειπε φθεγγεσθαι, επειδη σχολιως και δια μακρου και υπερβατων τα περι των ορισμων απηγγελται, και οι διθυραμβοι δε σχολιως απηγγελλοντο, και δια συνθετων και πεπλεγμενων ονοματων.* In this passage, for συνθετων it is obviously necessary to read ασυνθετων. For those poets who write διθυραμβοι employ *unusual* and complicated words. P. 91. l. 26. *Δια τι δε ο Σωκρατης παρατειται ενθουσιασαι και κατοχος γενεσθαι ταις Νυμφαις; η οπερ ειπομεν, επειδη της γενεσεως προστατιδες εισιν αι Νυμφαι (αι μεν την αναλογιαν κινουσαι, αι δε την φυσιν, αι δε τα σωματα επιτροπευουσαι, κ. τ. λ.* Here for αναλογιαν, which I should conceive is obviously erroneous, I read αλογιαν, and then the sense of the passage will be, "that of the Nymphs who are the prefects of generation [i. e. of the sublunary region] some excite the *irrational life*, others nature, and others preside over bodies." P. 94. l. 5. For *ως μη παυση επιλελησθαι της του δαιμονος βουλης και επιστασις*, it is I conceive evidently necessary to read *ως μη παντη επιλελησθαι, κ. τ. λ.* In p. 100. Hermæas, unfolding the secret meaning of the Trojan war, says, *Ιλιον μεν ουν νοεισθω ημιν ο γεννητος και ενυλος τοπος παρα την ιλυν και την υλην Ιλιον νονομασμενον, εν ω και ο πολεμος και η στασις. οι δε Τρωες τα ενυλα ειδη, και αι περι τοις σωμασι πασαι ζωαι, διο και ιθαγενεις λεγονται οι Τρωες· και γαρ οικειαν την υλην περιεπουσιν αι περι τα σωματα ζωαι πασαι και αναλογει ψυχαι.* In this passage, for αναλογοι ψυχαι, it is necessary to read αλογοι ψυχαι. For Proclus in the fragments which have been preserved to us of his Commentary on the Republic of Plato, (p. 398.) gives the same explanation as Hermæas of the Trojan war, and observes, *απαν γαρ οίμαι το περι την γενεσιν καλλος εκ της δημιουργίας υποσταν, δια*

της Ελενης οι μυθοι σημαινειν εβελουσι, περι ο και των ψυχων πολεμος τον αι χρονον συγκεκριθηται, μεχρις αν αι νοερωτεραι των αλογωτερων ειδων της ζωης κρατησασαι, περιαχθωσιν εντευθεν εις εκεινον τον τοπον, αρ' ου την αρχην ωρμηθησαν. Here the *more irrational forms of life* mentioned by Proclus, are the αλογοι ψυχαι of Hermias. P. 102. l. 31. Εκ παντων ουν τούτων δηλουται, οτι ου περι το πρωτον καλον ειχεν ο προτερος λογος, αλλα περι το μεσον και εσχατον ως εν αλλοις, ο δε νυν περι το πρωτον καλον αναστρεφεται, και το οντως ον και απλουν και αβεβαιον. Here, for αβεβαιον, it must be immediately obvious to every tyro in Platonism, that we should read βεβαιον. For the first beauty, or the beautiful itself, and truly existing being, are according to Plato things of a perfectly stable nature.

P. 104. Γινεται μεν ουν και αλλοι ενθουσιασμοι περι τα αλλα μερη του σωματος, δαιμονων τινων αυτο κινουντων η και θεων ουκ ανευ δαιμονων. και γαρ η διανοια ενθουσιαν λεγεται, οταν επιστημας και θεωρηματα ευρισκη εν ακαρει χρονω και υπερ τον αλλον ανθρωπον. In this passage, by a strange blunder of the transcribers of the manuscripts from which these Scholia were published, we have του σωματος instead of της ψυχης. For Hermias is obviously speaking of the enthusiastic energies of the parts of the soul, and not of the parts of the body. This is evident, from what he immediately adds, και γαρ η διανοια ενθουσιαν λεγεται, κ. τ. λ. Hence instead of αλλα μερη του σωματος, δαιμονων τινων αυτο κινουντων, it is necessary to read, αλλα μερη της ψυχης, δαιμονων τινων αυτα κινουντων. In p. 105. Hermias speaking of the four species of mania enumerated by Plato, i. e. the *musical*, the *telesitic*, or pertaining to the mysteries, the *prophetic*, and the *amatory*, observes as follows: συμπινευσι δε αλληλαις και δεονται αλληλων αυται αι δ' κατακωχαι· ουτω πολλη τις εστιν αυτων η κοινωνια. η μεν γαρ τελεστικη δειται της μουσικης· τα πολλα γαρ των κατα την τελεστικην υπαγορευει μαντικην, κ. τ. λ. In this passage for της μουσικης it is necessary to read της μαντικης, and for μαντικην to read μαντικη; and then the meaning of Hermias will be perfectly clear, viz. that the telesitic is in want of the prophetic art, because the latter explains many things pertaining to the former. P. 107. l. 21. Λαβοις δ' αν των ενθουσιασμων τούτων εικονας και εκ των λογικων θεωρηματων. τη μεν γαρ μουσικη αναλογον ληψη την οριστικην, ητις τον ανθρωπον και τον ορισμον αυτου συναρμοζει εκ ζωου και θνητου, και αποτελει το ειδος αυτου· τη δε τελεστικη την διαιρετικην και αναλυτικην, ητις δια των υπ' αλληλων γενων αναπεμπει επι το γενικωτατον. τη δε απολλωνιακη και μαντικη αυτω το γενικωτατον, ο απε των πολλων εις το ενικωτατον αφικται. In this passage, after

the words *τη δε απολλωνιακη και μαντικη*, the words *την αποδεικτικην ως αποφαντικην της αληθειας* are wanting. For as I have before observed the dialectic of Plato consists of *definition, division, demonstration, and analysis*; and unless the above words are added, the sentence will evidently be defective. P. 108. l. 19. *Αυται μεν ουν πασαι αι ειρημαναι μανιαι κρειττους εισι της σωφροσυνης ψυχης. εστι μαντοι της σωφροσυνης συστοιχος μανια, ην και κατα τι πλεονεκτεισθαι υπο της σωφροσυνης ελεγμεν. κατα γαρ τους μεσους λογους της ψυχης και ετι τους δοξαστικους επιποιοιαι τινες γινονται, καθ' ας υπερ ελπιδα απτελουσι τινα οι τεχνιται, και θεωρηματα ευρισκουσιν, ως Ασκληπιος φερε εν ιατρικη, και Ηρακλης εν πυκτικη.* Here in the first place, in *πλεονεκτεισθαι υπο της σωφροσυνης*, for *υπο* I read *υπερ*. For the mania of which Hermeas is speaking, though it is co-ordinate with a sound condition of mind, yet in a certain respect has a prerogative superior to it, as is evident from what he immediately adds. And in the second place, for *εν πυκτικη*, it is necessary to read *εν πρακτικη* [subintellige *ζωη*]. But though the Professor found *πρακτικη* in one of the manuscripts which he consulted, yet he has retained *πυκτικη*. Hercules, however, was never celebrated as a pugilist; but is renowned for having excelled in the *practic* life. Nothing is more common among Platonic writers than the division of human life into the *practic* and *theoretic*; and two of the Dissertations of Maximus Tyrius are employed in discussing which is the better of these two lives.

T.

NOTICE OF

Recherches Géographiques sur l'intérieur de l'Afrique Septentrionale: comprenant l'histoire des voyages entrepris ou exécutés jusqu'à ce jour, pour pénétrer dans l'intérieur de SOUDAN, l'exposition des systèmes géographiques qu'on a formés sur cette contrée, l'analyse de divers itinéraires Arabes pour déterminer la position de TIMBUCTOO; et l'examen des connaissances des anciens relativement à l'intérieur de l'Afrique. Suivi d'un Appendice, contenant divers itinéraires traduits de l'Arabe, par M. le Baron Silvestre de Sacy et M. de la Porte, et plusieurs autres relations ou itinéraires, également traduits de l'Arabe, ou extraits des voyages les plus récents; ouvrage accompagné d'une carte; par M. C. A. WALCKENAER, membre de l'Institut. A Paris. 1821. pp. 525. 8vo.

THE object of this publication is to ascertain and fix a point in the interior of Africa ("un point fixe de départ") from whence to calculate the relative distances of nations, towns, territories, and encampments; for this purpose the author endeavours to ascertain the true position of Timbuctoo, that celebrated city in the interior of Africa, of which we have lately heard so much, but know so little.—The Arabian authors, more particularly the African geographer Edrissi, and the historian and traveller Ben El Wâty el Tanjawy (known by the name of *Ben Batoula*) have told us the distances from place to place and from country to country, without, however, informing us of the precise situation of any one place, so that we are left without "a fixed point of departure." For example, Edrissi tells us, that from Koukou to Ganah is 45 days' journey, and from the latter place to the lake or sea where the island Ulil is situated, whence they convey salt to Timbuctoo, is 40 days, but he tells us not, where Koukou, Ganah, or the island of Ulil is situated; Ben El Wâty in his work on Marocco,¹ entitled a Narrative of

¹ This work is in the King's Library at Paris.

matters concerning Marocco, mentions the distances from place to place, and from town to town, in that empire, most accurately, but he gives no fixed point of departure. Nothing has more contributed to involve the geography of Africa in obscurity, than the imperfect information transmitted to us by these interesting authors; yet how could it be otherwise, when the knowledge of either of them did not afford the means of ascertaining the longitude or the latitude of any particular place. To remedy this defect, which in the present enlightened age ought no longer to exist, is the declared object of M. Walckenaer's work; how far it has been accomplished we are now to enquire, for it must be generally admitted, that when the situation of the great emporium of central Africa shall have been ascertained, the relative position of all the other considerable countries and towns, will be the more easily determined.

Much confusion has been thrown on Africa by late travellers in that country, having been unacquainted with its languages, particularly the Arabic, (the travelling language of that continent); but each negro kingdom or state has a distinct language of its own, so that the river called in Sudan El Bah'r El Abeed, or the Niger, which runs from west to east, and waters many negro lands, is called by various names, which are given to it respectively by the people through whose territory it passes, these names have multiplied and are multiplying. They are calculated to impress European travellers with an idea that the rivers are as various as their names, accordingly we perceive that every traveller brings home a new name for this river; thus there is too much reason to believe that the travellers *in*, as well as the writers *on*, Africa, have become the dupes of words. For all these words, if their etymology were analysed, would probably be found to signify, the great water, the great river, the father of waters, the Nile of Niles, &c. &c. but in the respective languages of the countries through which it passes, all designating the Niger or its adjunct streams.

The same confusion has been thrown on the terms

Marais de Wangara

• Merdja, ou mer de Nigritie

Grand lac du Sudan

Bah'r Kulla, i. e. Alluvial or submerged country

Bah'r Sudan, i. e. Sea of Sudan,

all which designate possibly the same thing; viz. the Bahar Sudan or Sea of Sudan.

Mr. Jackson was the first to mention this sea or Bah'r Sudan: Aly Bey corroborated his report, and gave it precisely the same

situation, and Colonel Fitzclarence has confirmed both these reports. But our author having published a work, entitled "*l'Histoire des voyages et des decouvertes faites en Afrique, depuis les siecles les plus reculés jusqu'à nos jours*," in 4 vols. in 8vo. and speaking of Murray's account of Dr. Leyden's discoveries in Africa (*which by the way forms the basis of his work*) thinks that the Sea of Sudan is not identified with the Merdja ou Mer-de Nigritie, but that they are distinct seas; for he says, p. 244.

"Dans la carte qui accompagne l'édition donnée par M. Murray en 1817 de l'ouvrage de Leyden, intitulé, *Histoire des Découvertes en Afrique*, on a aussi désigné cette Mer de Soudan à l'Est de Timbuctou, mais il n'y a point de *Merdja ou de Mer de Nigritie*."

Thus our author in the foregoing passage says, there is a Sea of Sudan east of Timbuctoo, but no Sea of Nigritia, evidently demonstrating, what he however does not attempt to conceal, his ignorance of the language of Africa, and that he does not know that Nigritia and Sudan are synonymous terms, signifying the same thing!

This confusion of rivers and seas, which are for the most part verbal, being premised, we shall now proceed to the investigation of our subject.

The basis, on which M. Walckenaer's geographical researches on North Africa turn, is—An itinerary of a certain Arabian chief or guide of a caravan, who performs a journey from Tripoli to Timbuctoo; this itinerary is originally written in Arabic, but is translated by M. de la Porte, interpreter to the French consulate at Tripoli. Another itinerary of a journey to Timbuctoo through Housa, is soon after seen by our author, originally written in Arabic, but translated by the celebrated Oriental professor at Paris, M. le Baron Silvestre de Sacy, our author then becomes indebted to M. de la Porte for a third journey in Africa; viz. from Tripoli to Cashna, also a journey from Fas to Tafilet,¹ together with several extracts from Hornemann, Shabecny, Jackson, Bowdich, and other travellers.

The work is divided into three parts:

¹ We use this orthography instead of that of Fez and Tafilet, because we consider the Emperor of Morocco's (Muley Soliman) authority as paramount to custom, for which vide his Imperial Majesty's Letter to our late revered sovereign, George 3d, in Jackson's account of Morocco, last edition, page 320, line 5. N. The Itinerary here alluded to is inserted in the Class. Journ. No. LII.

The 1st treats of the progress of geographical knowledge in North Africa, of the *journies* undertaken in that part of the world, and particularly of those whose object it was to reach Timbuctoo.

The 2nd part contains the manner in which geographers have treated the notions suggested to them on this subject by various travellers in Africa.

The 3rd part consists of a geographical analysis of these itineraries. The position of Tafilet is first fixed by our author from the itineraries of Shabeeny, Ibn Hassen, and from Jackson, for the purpose of ascertaining more accurately that of Timbuctoo by other itineraries; a point of African geography is thus fixed, and is important, inasmuch as Tafilet is a place which maintains a direct and uninterrupted intercourse with Timbuctoo.

The difference between the distance from Fas to Tafilet, as given by Shabeeny and Ibn Hassen respectively, is, it appears, only 12 or 15 miles. "Il en résulte que la distance de Fez à Tafilet selon l'itinéraire de Ibn Hassen est d'environ 191 milles géographiques; et comme la route se dirige d'abord à l'Est,¹ et que les ruines de Pharaon sont sur la carte de M. Jackson placées au Nord-est de Fez, on trouve relativement à la distance de ces deux lieux avec Tafilet, une différence d'environ 12 à 15 milles: ainsi donc les renseignements qu'a obtenus M. Jackson s'accordent avec ceux de l'itinéraire de Ibn Hassen relativement à la position de Tafilet." P. 281.

We apprehend M. Walckenaer has overlooked the note in the first page of Shabeeny's account of Timbuctoo, wherein part of the time consumed in the journey to Tafilet is attributed to the sojournment in, and to the crooked paths across, the mountains, which necessarily extends the time in performing the journey beyond what the distance would indicate. The supposition of three or four miles a day in crossing the mountains, being added to the journey, would annihilate this difference of 12 or 15 miles, and would make the two accounts agree exactly. We consider the corroboration of these two accounts confirming and establishing the position of Tafilet,² important to African geography.

¹ This direction east relates only to the passage across the mountains, for afterwards, in passing through the plains, it is south-eastwardly.

² We learn from Mr. Jackson that Tafilet is invariably allowed to be considerably nearer to the city of Morocco than to that of Fas, in a direct line, and that the reason travellers from the former are longer on their journey than from Fas, is, because they are obliged to travel far to the south on departing from Morocco, till they reach a pass in the

M. Walckenaer's work contains a short but interesting epitome of the works hitherto published respecting North Africa, in which candor and impartiality prevail.

In some ancient maps of Africa, chasms are filled up with crocodiles, elephants, rhinoceroses, and negroes; but our author, by a singular timidity, appears to have fallen into the opposite extreme, for he omits in his map of North Africa, inserted in his work, the territory of *Tuat*; a territory occupying some thousand square miles on the Sahara,¹ an extensive district, the sovereignty of which is claimed by the emperors of Morocco, as appears by the emperor Soliman's letter to our late revered sovereign, in Jackson's enlarged account of Morocco, p. 320. 5th Arabic line, and in the accompanying English translation, p. 321. line 10th.

Again, *Draha* is placed in M. Walckenaer's map some hundred miles too far to the east, being about two or three hundred miles from the Atlas mountains east of *Terodant*; whereas Mr. Jackson, who resided several years at Santa Cruz, a day's journey west of these mountains, assures us that it is indisputable that these mountains separate the province of *Susa*, and its metropolis *Terodant*, from the province or district of *Draha*, and that this province is a long tongue or slip of land running by the eastern ridge of the Atlas, as the etymology of the name incontrovertibly indicates.

M. W. p. 366 and 367. says, "The communication between Morocco, *Tafilelt*, *Tatta*, *Alka* and *Draha* are now only occasional, and when undertaken, it is generally by means of caravans—and travellers performing these journeys," our author says, "are obliged to pass over barren deserts and to provide themselves with water to drink." We shall not stop to enquire on what authority our learned author mentions this circumstance, but we cannot omit to observe that the intercourse between all the places above mentioned, particularly with *Fas*, is constant and uninterrupted, and will continue so as long as the manufactories of *Tafilelt*, *Fas* and Morocco are at work, because trade will always find a market when the articles used in commerce are

mountains called the *pass of Draha*, which is the only one that there is south of Morocco; the travellers on reaching the plains of *Draha* on the eastern side of the mountains, direct themselves to the northward and eastward, in their progress to *Tafilelt*. The only map in which this celebrated pass is noticed is an ancient map of Africa in the King's Library at Paris, delineated upon wood in the 14th century.

¹ See the map of the track of caravans in *Shabeeny's* account of *Timbuctoo*, &c. &c.

useful and ornamental; besides it is one of the first objects of the Marocco-policy to keep open this communication, so beneficial to the community and to the Sultan, the Sultan therefore must lose his authority before this intercourse can be interrupted. With respect to desert places, where the caravan must carry water to drink, our author alludes unquestionably to the desert between Tafilelt, Marocco and Fas, which is east of the mountains of Atlas, as there is no desert of any consideration between Marocco, Tatta, Akka and Draha.

We shall not notice the omissions of well-known places near Marocco and Terodant, but as accuracy on the coast is of the utmost importance in geographical dissertations, more particularly when describing countries but little known, we are not a little surprised at the omission of the port of Tomie. The situation of this place was ascertained by Mr. Jackson, who personally proceeded thither with inviting propositions about the year 1797 with the Khalif (Viceroy) of Suse, M. ben D. at the request of a royal prince, to report if it was a place calculated to open as a port for European commerce, a place where private merchants have since speculated clandestinely, and where European ships of war, particularly the English, have frequently been for water.

The port of Messa, once so celebrated, and formerly the capital of Suse when a kingdom, where there is a gold mine which was destroyed by the Portuguese when they evacuated that place, is also omitted in the map of M. Walckenaer; this celebrated place, situated at the mouth¹ of the river of the same name, formerly gave its name to Sijin Messa, called in the maps Sigilmessa, which served for the then kingdom of Suse as a state prison,² which the name demonstrates, as Tafilelt now serves for Marocco. Sijin Messa or Sigilmessa is also expunged from Mr. Walckenaer's map.

The powerful tribe of Arabs, the Brabeesh,³ whose encampments are north of Timbuctoo, and to whom the city find it expedient to pay a kind of tribute or statia money, is, for what purpose we cannot tell, or on what authority we are unable to calculate, expunged from this map of M. Walckenaer.

¹ See this river in the map of West Barbary in Jackson's Marocco or in Shabeeny's Timbuctoo.

² The etymology of this term is composed of two words, Sejin, the prison, Messa, of Messa. Mr. Jackson assures us that this etymology of these words is from high and erudite authority, and cannot be doubted.

³ The Brabeesh have an encampment in Nubia, west of Cairo, which is the parent tribe.

The 2nd part of this work exhibits the various opinions of geographers respecting the interior of Africa, some founded upon good information, whilst that of others is perhaps some hypothesis or theory of his own, but generally disagreeing one from the other. The true and the false—the probable and improbable—the credible and the incredible have been so mingled together, that the result has been a chaos rather than an elucidation of African geography.—Some are advocates for a Bah'r Sudan; viz. Jackson, Purdy, Aly Bey and others; some expunge altogether the Bah'r or Sea of Sudan from the interior of Africa, viz. Delisle, D'Anville, Arrowsmith, &c. Among all this variety of opinions, we turn our attention to our countryman Alexander Scott, whose narrative,¹ we presume, no one will doubt. This poor wrecked British sailor has actually sailed and rowed over, from the north to the south shore of one Bah'r Sudan² or Sea of Sudan, in his journey to the Muselmin sanctuary of Hej-El-Hej or the pilgrimage of pilgrimages.

It appears that our author does not know whether *Belad-et-Tibr* be the name of a river or of a country, p. 243., when any one acquainted with the African Arabic, of which there are several excellent professors at Paris, might have informed him, and have saved him the trouble of doubting that *Belad-et-Tibr*³ signifies countries of gold dust. Housa, Wangara, Gago, Jinnie, are all *Belad-et-Tibr*.

There appears to have been a disposition to innovation, *without sufficient evidence*, among geographers of the 19th century, when they removed Timbuctoo from the position originally assigned to it by Jackson from various itineraries to that city. Accordingly it was placed more to the east after Park's first journey, then Major Rennel placed it after Park's second jour-

¹ See a review or dissertation on Scott's interesting narrative in the *New Monthly Magazine*, March and June, 1821.

² It should be explained that Bah'r Sudan is a general term signifying a Sea in the Negroes land, so that the Bah'r Dehebbi (or Balir Tieb as Scott erroneously calls it) the Murrja or Morass of Wangara, the Bah'r Kulha, the lake Fitrée, the gulf of Gumia are literally all Bahar Sudan or Seas of Sudan or of Nigritia or of the country of Negroes.

³ Similar errors are committed in other parts of this work; thus our author thinks *Bled tibr* signifies the country of pure gold, when it signifies a country of gold dust, this error is copied from some person who has committed the error before him. The same may be said respecting the translation, page 491, of Bahar Tieb, which he calls the Sea of fresh water, instead of the Calm sea. Vide the explanation of this term in the *New Monthly Magazine* for March 1821, page 366, note.

aucune de ces positions, nous ne pouvons faire usage de ces distances, parceque nous manquons d'un point fixe de départ."

This point (point fixe de départ) 'being settled with all possible accuracy, we shall conclude our observations on this work, (which has considerable reputation in France,) by some cursory remarks.

Our author, p. 400. considers the junction of the Nile of Sudan with the Nile of Egypt as extremely problematical, and overturns that geographical opinion of the people of Africa, by taking it as a law of Nature felt by most geographers as well as by himself, *that chains of mountains extend through continents, only from their furthest extremities;*¹ and that, therefore, there is a mountainous chain from Cape Bona in the Mediterranean, to the Cape of Good Hope, that the Niger or Nile of the Negroes, or of Sudan, cannot run over these mountains, and *ergo*, that the Nile of Sudan and of Egypt have no communication. In establishing this theory M. W. must consider all the testimony of the natives as fabulous, and Mr. Jackson's report of the voyage of certain negroes from Timbuctoo to Cairo as altogether without foundation. We offer no opinion on this mountain hypothesis.

Our author, quoting Abdelfida, says, p. 355. "Abdelfida place à l'extrémité de la Mauritanie un lac des Negres." And because Strabo had heard, that in his time crocodiles existed in this lake, our author supposes they may be found there still, adding that Strabo also observes that the sources of the Nile are not far from Mauritania or the extreme north-west of Africa. The passage here alluded to is this,—"*Lacus Nigrorum* est in ultima Mauritania inter Kasr Abd-el-Kareem² et inter Saia, magnus lacus. Vide Abdulfed. Geog. in Büsch's Magaz. tom. iv. p. 155."—"The Lake of the Negroes is in the farthest Mauritania, between [Kasr Abd-el-Kareem, i. e.] the castle of Abd-el-Kareem and [Saia, i. e.] Salée, it is a great lake." Mr. Jackson informs us that he has frequently travelled along the

¹ M. Walckenaer thinks he has explained in a clear and precise manner this mountain hypothesis in a recent work entitled "*Cosmologie, ou description générale de la terre considérée sous ses rapports astronomiques, physiques, politiques et civils*, 1815," page 105.

² This Kasr Abd-el-Kareem is now called Kasr-el-Kubeer, i. e. the great castle, to distinguish it from El Kasr Segrer, i. e. the lesser Castle or Mensoria, for both which, as well as for the *Lacus Nigrorum*, vide the map of West Barbary in Jackson's account of Morocco as well as in Shabcey's account of Timbuctoo.

shores of this lake, and that there certainly are no crocodiles there. This *Lacus Nigrorum*, extends along the shores of the Atlantic ocean from Meheduma to El Kasr-El-Kabeer, an extent of about 50 miles, and is from 3 to 9 miles broad, it is called El Murja, i. e. the morass. We forbear to detain the intelligent reader with any observations on the absurdity of supposing this lake to be the source of the Niger or the Bahar Sudan.

The author of this interesting work concludes with the following apt and judicious observations, p. 412. which we translate.

“ We now terminate our researches, in which we have endeavoured to probe and to discuss the most interesting and the most important question that the science of geography offers to our attention, and to facilitate the progress of discoveries in those rich and populous countries. We presume to say that the result of these discoveries would be immense, and would operate a grand, prompt, and salutary influence, not only throughout Africa, but also in Europe, from an intercourse promoted to maturity with a continent considerably nearer to us than Asia or America. This enterprise, which has so often been attempted, and so often baffled, which promises glory and immortality to whoever shall accomplish it, appears to us neither difficult nor expensive, but (like all great enterprises) physical courage alone cannot achieve it. It must be undertaken with prudence, it must be executed with skill. The number of those who have failed in this mighty attempt proves nothing against the probability of its success. If millions of boats had been launched from the various ports of Europe to traverse the Atlantic ocean, it is probable that all would have perished, but it was sufficient that one vessel, directed by a Christopher Columbus, should reach and land in the New World.

“ The discovery of Sudan, and the increase of commerce which might be the result, appear to be, in the present civilised state of society, the object the most worthy of the ambition of the nations of Europe. In presenting an unlimited career to those courageous and adventurous spirits, whose number has multiplied incalculably by the chances of war and political catastrophe, it would contribute to the actual tranquillity of states as well as to their future prosperity, and these results would be such, that no class whatever would find itself altogether exempt from its influence.

“ Indeed when nations have made great progress in navigation, when they have widely extended their commercial intercourse,

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when the liberal arts and sciences have distributed among them glory and magnificence, when all the paths which men can pursue are illustrated with names which glitter with true glory, when the improvement of the industrious arts are continually approaching perfection, and augmenting the wants of individuals of all classes, and have created an appetite for luxury and ease, even among the most ordinary ranks, when, finally, rapid and successive catastrophes have overturned so many projects, dissipated so many illusions, frustrated so many hopes, then the possibility of discovering unknown rich and fertile countries excites, even amidst the greatest events, an universal attention."

After enumerating the advantages to be derived by the geographer, the naturalist, the physician, the philosopher, the historian, the poet, the artist, the rich and voluptuous, and, finally, the laborer, our author concludes with the following words.

"But those whom such events more immediately interest, are, the speculator, who aspires to open new sources of riches, and, finally, the statesman, who contemplating the changes which such discoveries may produce in the destinies of the people, is vigilant to prepare with wise experience, and prudent determination, the means of turning it to good account for the benefit and prosperity of the nation, whose interests have been confided to his management."

THE ROYAL SOCIETY OF LITERATURE,

Instituted under the Patronage, and endowed by the Munificence, of HIS MAJESTY KING GEORGE THE FOURTH, for the Advancement of Literature ;

By the publication of Inedited Remains of Ancient Literature, and of such Works as may be of great intrinsic value, but not of that popular character which usually claims the attention of Publishers :—By the promotion of Discoveries in Literature :—By endeavours to fix the Standard, as far as is practicable, and to preserve the Purity, of our Language, by the Critical Improvement of our Lexicography :—By the Reading, at Public Meetings, of interesting Papers on History, Philosophy, Poetry, Philology, and the Arts ; and the publication of such of those papers as shall be approved, in the Society's Transactions :—By the assigning of Honorary Rewards to works of great Literary Merit, and to important discoveries in Literature :—And by establishing a correspondence with Learned Men in Foreign Countries, for the purpose of Literary Inquiry and Information.

First General Meeting, on Tuesday, the 17th day of June, 1823. Printed by order of the Council.

THE first general meeting of the Royal Society of Literature, conveyed by public advertisement, and by a circular, stating the business with which the meeting would be chiefly occupied, (both issued under the authority of the Provisional Council,) was holden on Tuesday, June 17th, at the House of the Literary Fund Society, in Lincoln's Inn Fields.

At half past two o'clock the chair was taken by the Bishop of St. David's, Provisional President of the Society.

His Lordship read to the meeting an address on the origin and progress of the Society ; on the means of promoting its success ; and on the subjects of literary investigation suited to its constitution.—See p. 97.

His Lordship having concluded, the Provisional Secretary read the letter of Sir William Knighton, conveying to the Provisional President and Council of the Royal Society of Literature, His Majesty's most entire approbation of the constitution and regulations of the Society, and bearing the royal sign manual. The constitution and regulations, as thus approved, were also read to the meeting by the Provisional Secretary, together with an exposition of the principles and objects of the society, prepared by the Provisional Council.

The Provisional President announced, that the regular meetings of the Royal Society of Literature will commence on the first Wednesday in November, at a time and place to be fixed by the council, of which due notice will be given to each member.

As preliminary to the ballot for the Officers and Council for the ensuing year, Robert Bradstreet, Esq. and A. J. Valpy, Esq. were nominated Scrutineers.

The ballot then commenced.

The following Resolution, proposed by the Provisional President, was carried unanimously:—

That the Council be authorised to meet, from time to time, to take the requisite steps to provide a suitable place for the Society's regular meetings, and to proceed upon such other business as the interests of the Society may require.

After the ballot had continued open till four o'clock, the hour fixed in the circular notice, it was closed, and the lists were examined by the scrutineers; who reported that the following persons were unanimously elected Officers and Council of the Society, viz:—

President: The Lord Bishop of St. David's.

Vice-Presidents: The Lord Bishop of Chester, the Right Hon. Lord Chief Justice Abbott, the Right Hon. John Charles Villiers, The Right Hon. Sir Gore Ouseley, the Hon. George Agar Ellis, Sir James Mackintosh, Knight, the Rev. Archdeacon Nares, Colonel William Martin Leake.

Treasurer: Archibald Elijah Impey, Esq.

Librarian: The Rev. Henry Hervey Baber.

Secretary: The Rev. Richard Cattermole.

Council: The Marquis of Lansdowne, the Right Hon. Lord Grenville, the Right Hon. Lord Morpeth, Sir Thomas Acland, Bart. Sir Alexander Johnstone, Knight, Francis Chantrey, Esq. Taylor Combe, Esq. the Rev. George Croly, James Cumming, Esq. William Empson, Esq. the Rev. Dr. Gray, Prince Hoare, Esq. William Jerdan, Esq. the Rev. Archdeacon Prosser, the Rev. Dr. Richards, the Rev. Charles Sumner.

This announcement having been made, the Bishop of Chester rose, and, in an animated address, representing to the meeting the uniform anxiety of the Right Rev. President for the advancement of piety and learning, and the peculiar earnestness with which it had been directed to ensuring the formation and welfare of the Royal Society of Literature, proposed:—

That the thanks of this meeting be given to the President, for his unwearied zeal in promoting the cause of learning, and

uniting its interests with those of religion and morality, as well as for his perseverance in overcoming the obstacles that have been opposed to the formation of this Society.

The motion was seconded by the treasurer. The Society, he said, had passed through the labors attendant upon its organization,—it had surmounted the impediments that had been placed in the way of its advancement,—it now existed with every promise of success: in all these respects, too much could not be ascribed to the anxious and laborious care of the learned president. The motion was then carried unanimously.

The secretary was directed to issue notices to the members of council, to meet on the following Saturday, at the apartments of the librarian, in the British Museum.

RICHARD CATTERMOLLE, Sec.

An Address to the Royal Society of Literature, read at its First General Meeting, previously to the election of its officers, by the Bishop of St. David's.

Anxious, as I have been, that the chair, in which you have done me the honor, provisionally, to place me, should have been filled by some person, whose rank, and experience, and talents, would have done justice to your choice, and have been not unworthy of the royal munificence, which founded, and which patronizes the Society, which is here assembled to hold its first public meeting on this day; yet I am fortunately relieved from the difficult task of laying before you an exposition of the views, and objects, and advantages of a Society of general Literature, by the ample statement, which has been prepared by the provisional council of the Society, of which statement such parts as will be more immediately interesting to the present meeting, will be read by the secretary, after the recital of the constitution and regulations of the Society. I have therefore little more, on this occasion, to do, than to state briefly the origin of the Society, and its progress to that consummation, at which it has arrived by His Majesty's gracious approbation, with which it has been very recently honored.

To His Majesty's love of learning, and desire to promote the literature of His country, the Society owes its existence. A general outline of a Society of Literature having been, by the command of the King, submitted to His Majesty, on the 2nd of November, 1820, it was His Majesty's pleasure, that a Society should be formed by completing this general outline with such

further regulations, as might be necessary to give full effect to the proposed institution. Acting under His Majesty's gracious and unsolicited commission, the provisional council of the Society employed their utmost diligence and circumspection to frame such regulations, as appeared to them best calculated to accomplish His Majesty's patriotic views, and to guard His truly royal munificence from misapplication and abuse.

The provisional council having executed, to the best of their judgment, the commission thus graciously intrusted to them, the constitution and regulations of the Society were submitted to His Majesty on the 29th of last month, for His Majesty's final sanction. This sanction was signified under the sign manual, and in terms of the most entire approbation, on the 2nd instant. His Majesty's approbation of the Society under any form would have been a stimulus to our best exertions; but the royal endowment (which gives to the Society two gold medals of fifty guineas value each, to be adjudged annually to persons of eminent literary merit, in whatever country they may reside, and the nomination of ten associates, who are to have one hundred guineas each payable annually from the privy purse) holds out such rewards for past literary services to the public, as cannot fail to have a powerful influence on the rising generation.

The Society, which has thus originated from the King, and has been formed under His Majesty's commission, we are here assembled this day to bring into public operation and activity, by the recital of the royal sanction, together with the constitution and regulations of the Society, and by the election of its council and officers for the ensuing year, thus, at length, under the authority of our royal founder and patron, giving to literature a corporate character and representation; which it possessed in almost every other country but our own; and which, in our own country, the sciences and the arts long since enjoyed, to the great encouragement and advancement of abstract and mechanical knowledge.

That a Society of Literature should have been so long wanting in a country eminent for its works of history, poetry, and philology, cannot but excite surprise; but it is not surprising that it should have originated from a Sovereign, the most distinguished for his classical knowledge and taste since the reign of Queen Elizabeth.

It will be our imperative duty to do justice to His Majesty's magnificent design for the advancement of literature; and to promote his beneficent and patriotic views by our active co-opera-

ration, which we may effectually do, by a regular attendance at the meetings of the Society, by contribution to its literary stores, by soliciting communications from others who are not members of the Society, and by inviting men of learning and taste to join our ranks, and unite with us in the prosecution of a cause, which may, in many ways, conduce to the honor of our country, to the advancement of general learning, to the improvement of our language, to the correction of capricious deviations from its native purity, and (by the connexion, which the cultivation of the higher branches of literature has with every thing that is morally good in society) to the promotion of truth, of social order and loyalty, -- *loyalty* in its genuine sense, not only of personal devotion to the Sovereign, but of attachment to the *laws* and institutions of our country.

The interval, which will elapse between this day, and the month of November, may be most usefully employed in preparing materials of reading at our public meetings. Those materials will, by the constitution of our Society, not embrace questions of theology, or astronomy, or mathematics, or chemistry, or natural history, or music, or painting, or any questions peculiarly and specially professional. But the history of these and other branches of knowledge and art, and their general affinities, especially so far as they may have any bearing on subjects of classical inquiry, will by no means be foreign to our purpose. Our chief subjects, however, will be historic doubts and difficulties; important points of chronology and geography; unexplored portions of geography, especially of Greece and Palestine; the origin and progress of language in general, as well as of particular languages, especially of our own; the theory of grammar, and of prosody, and the critical improvement of our lexicography; illustrations of the poets, orators, and moralists of antiquity, and of our own great poets, from Chaucer to Milton; corrections of the texts of ancient writers, from manuscripts or conjecture; and notices of inedited works of antiquity. Communications on these and other subjects of general literature, whether original, by the members of the Society and by correspondents, or derived from the unpublished remains of our Langbaines, and Bentleys, and Porsons, and Burneys, and other eminent scholars, of which great stores are to be found in our public libraries, will be interesting and acceptable to the Society.

CAMBRIDGE PRIZE POEMS, FOR 1823.

*In Obitum viri admodum reverendi doctissimique THOMÆ
FANSHAWE MIDDLETON, Episcopi Calcuttensis.*

Ναμάτων πάτερ βαθύπλουτε Γάγγα,
χαῖρε, χαῖρ' ἐμοί· σὺ μὲν ἐς θάλασσαν,
αἰμέρας λαχὼν ἀτέλευτον αὐχάν
εὐβροον ἱεῖς

κυμάτων κλύδωνα· βλέπων δ' ἐς εὐρὺ
ὠρανῷ μέλαθρον αἶσι ποτ' αὔρας
γαρύεις ἀγαλλόμενος μέγαν πο-
λύβροθον ὕμνον.

ὦ μάκαρ σύ· Θεσπεσίᾳ γὰρ αὐδᾷ
τὸν Θεὸν τὸν αἰὲν ἀλαδί' αἰὲν
εὖ σέβεις· παῖδες δὲ τοῖι κακᾷ κε-
κρυμμένοι ὄρφνᾳ

κίινται· ἐν δ' αἰὸν δέος, ἐν δ' ὄνειδος
βάρβαρον, μῦθοί τε κενοὶ πέτονται·
ἔνθα γὰρ λαῶν φρέν' ἀναλίοις πτυ-
χαῖσι καλύπτει

ὁ Σκότος, πυκνὸν νέφος ἀμπετάσας,
οὐδὲ Φῶς, Θεοῦ τόδε τερπνὸν ἄνθος,
σπαργανωθὲν ἐκ νεφελῶν καλοὺς βέ-
βακε ποτ' ἀγρούς.

ποσσάκεις, φεῦ, ποσσάκεις αἱματηράς
ἄλιος βλέπει θυσίας;—τίς ὄχλος
ἔρχεται;—πυρὰν γὰρ ὄρημι κήδει-
ὄν τε χορείαν

παρθένων, πεπλώματά θ' αἰβρόπηνα,
χρυσίου θ' ἄγνὸν σέλας, ἄργυρόν τε,
βάρβαρον χλιδάμα· μάλ' ἐκφοβεῖται
δία Σελάνα

' Oh sight of grief! the wives of Arvalan,
Young Azla, young Nealliny are seen;
Their widow robes of white,
With gold and jewels bright,
Each like an Eastern queen. . . . &c.

See Southey's *Curse of Kehama*. Canto I. *The Funeral*

λαμπάδων ὀρώσα φάος. πάρεστιν
 ἂ κόρα· σιγῶσα δίκαν χιμαίρας
 κείται ἐν τείχει ξυλίνῳ μάταιον
 δάκρυ χέουσα.

φεῦ Νεαλλίνα· χλοερὸν γὰρ ἄνθος,
 δωμάτων ἄγαλμα, κακῶς ὀλωλεν
 αὐτόχειρ ὀλωλ'· ἱερέων δὲ τέχναι
 οὔ ποτ' ἄκραντοι.

οἶον αἰ δειλαιότητα προβαίνει
 οἶμον· ἂ λυγρὰ Παδάλωνος αὐλὰ
 νηλεῶς χαίνει, κυανόφρυσιν δ' ὑπ'
 δμμασι λεύσσει

πικρὸν δ' στυνγνός· βασιλεύς· παρ' οὐδὲν
 αὐχένος ξανθὸν πλόκαμον, παρ' οὐδὲν
 χρυσεον λιτῶν μέλος οἱ κακοὶ τί-
 θεντι γέροντες·

τυμπάνων ἀχεῖ κέλαδος, συναχεῖ
 κύμβαλ'· ἂ δὲ Χαῖρε—λέγοισα, Χαῖρε—
 ἄλ' ἔπεται, χεῖλος δ' ἀπαλὸν πυρὸς δι-
 ἔδραμεν ὀρμά.

ταῦτα παρβέβακεν ἀπ' ὀμμάτων· εὖ
 παρβέβακε· νῦν δὲ τίς αὐτίκ' ἦνθεν·
 τίς στόνος, τίς; ἄρ' αἶεις; ἐν αὖρα
 τὰν ἀτέραμνον

ἀρμάτων βροντὰν ἄτω, καὶ ἀνδρῶν
 μυρίων μικτὸν θόρυβον, καὶ ἵππων
 θουρίων φρυάγματ'· ἴδ', ὡς πόλιν κυ-
 λίνδεται ἄμφι

ἐκρέον δόμων ἄπο καὶ ναπάων
 κύμα φωτῶν, ματέρες ἡδὲ παῖδες,
 παρθένου τε πυρσοφόρου· μέσος δ' ὁ
 μυριόκρανος

Ἰθρὸς ὀρθὸς ἡνιοχεῖ, καὶ ὑψοῦ
 ἰσδάνων, ἄφρατον ὄραμα, βάκτρον
 χρυσέα τείνει χερὶ, λαῖνῳ τε
 χεῖλεϊ σαίρει.

Now bring ye forth the chariot of the God !
 Bring him abroad,
 That through the swarming city he may ride. . . . &c.
 See Southey's *Curse of Kehama*. Canto XIV. *Jagu-naut*.

ἄξονος δ' ὕπ' ἀργαλείου βρύουσι
 φοίνιοι παντᾶ σταγόνες, καὶ ἀχει
 ὀστέων δεινὸν πατάγημα· φεῦ, δι'
 αἷμα φόνον τε

ἔρχεται Θεοῦ ζυγὸν, οὐδὲ δειλῶν
 παύεται βροτῶν ὀλολυγμός, οἱ νῦν
 ἀθλίῳ πηδήματι τὸν φίλον ζη-
 τοῦσιν ὀλεθρον.

ἀμφὶ δὲ στερεὰ τάχ' ὄρωρε φωνά·
 Ἄρχεθ' ὕμνων, ἄρχετ' ποικίλοις γὰρ
 ἐντὶν ἐν δίφροις ὁ Θεὸς· τὸν αἰμό-
 φυγον ἄνακτα

χρὴ σέβειν. ἰὼ, σέβομεν, στεναγμὸν
 εὐ στένοντες Θεσπέσιον, χορῶ τε
 συγκυκλοῦντες τὸ στεφανηφόρον πε-
 λώριον ἄρμα. -

ἦν ἄρ', ἦν αὖ ταῦτα μέμαλ' ὄρωρεν,
 Ἀλβίον, σῶν ἐκ σκοπέλων ὁ σωτήρ·
 ὡς ἴδ', ὡς ἔφριξεν ἰδὼν· τότε, αὐθις
 ἐκ νεφελῶν

ποσσὶ λευκοῖς Εὐνομία βέβακεν,
 καὶ κασιγνάτα Δίκα, ἐκπρεπής τε
 ἦνθεν Εἰράνα, Θέμιτος θυγατρὲς·
 ὀλβοδόταιραι.

φεῦ, βραχεῖα τέρψις· ὁ γὰρ τὰ δῶρα
 προσφέρων κάλλιστα πατὴρ ὤλωλεν·
 κεῖται ἐν νεκροῖσι νεκρός·—θανεῖν βρο-
 τοῖσι πέπρωται·¹

πᾶσιν, εὖ τόδ' οἶδα· καλῶν γε μέντοι
 ἀγαθῶν ἔργ' εἰν Ἀῖδα δόμοισιν
 ὕστερον ζῶντι, καὶ εἰς ἔτος τάχ'
 ἄλλο φύοντι.

εὖ πάθους, ἄνεγ φίλε, πᾶν νεκροῖσιν
 εὖ πάθους αἰεὶ· πεφιλαιμένος γὰρ
 ἦς ποτ' ἐν ζωαῖς· πεφιλαιμένος νῦν
 ἔσσειαι ἐν γᾶ·

¹ All heads must come
 To the cold tomb:
 Only the actions of the just
 Smell sweet and blossom in the dust.

ἔσσαι· τί πλὴν; ὅσιόν γε τύμβον
 εὐθέως δαιδάλλομεν, ἐν δὲ τύμβῳ
 τὰν τεὰν αἶναν γράφομεν, πόθον τε,
 ὦ μακαρῖτα.

ἐνθάδ', εἶδος μαρμάρειον, μάταιον
 Ἰνδία στένει γόον, αἱ δὲ βᾶσσαι
 δειέλοις φύλλων ψιθυρίσμασιν τὰν
 πένθιμον αὐδᾶν

ἀδέως θρυλλοῦσιν· ὁ δ' ἐπτάφωνος
 ὑδάτων πατὴρ βραδὺς ἐς θάλασσαν
 κυμάτων χεῖρ ῥέον· ἀσύχῳ κλαί-
 ουσα παρ' ὄχθα,

μορσίμοις ἀμαχανόισα λύπαις,
 ἰσθάνει κόρα τις, ἐπὶ βεέθροισι
 ὀμμάτων πήξασα φάος, καλὰς πλέξ-
 ασ' ἐνὶ κόλπῳ

ὠλένας—τοσόνδε γέρας θανόντι
 ἅ πατρὶς δίδωσιν, αἶε δ' ἐπ' αὐτῷ
 λευκόπαχυς Μναμοσύνα λακρύσει.
 τίμιος ἔζη,

εὐ δὲ τέθνακας· πολὺν γὰρ ὄντα
 λαμβάνει σκύτος, βίστου τε πόρσω.
 εὐχομαι τοιόνδε βίον, τάφον τοι-
 ὄνδε λάχοιμι.

W. M. PRAED,
 COLL. TRIN. ALUMN.

EPIGRAMMATA.

Ἐὰν ᾗς φιλομαθῆς, ἔση πολυμαθῆς.

In Juvenem desideratissimum, H. K. WHITE.

Ἠρέμ' ὑπὲρ τύμβοιο πολυκλαύτου Κλεοτίμου,
 μνήμα φιλοφροσύνης, ἄνθεα χεῖτε, νέοι.
 ἦρα δ' ὁ μὲν Σοφίης, Σοφίῃ δ' ἐφίλει τὸν ἐρῶντα·
 ἴσος ἔρωσι, ἴσαι δ' ἀμφοτέροισι χάριτες.
 ἦ δ', ἀρετῆς ἐνεκὲν βαθὺν ἱμερον ἀνδρὸς ἔχουσα,
 ἐς δόμον ἀθανάτων ἤθελεν ἱσχομίσαι.

τήκετο πολλὰ πονῶν Σοφίη Σοφίης τὸν ἐραστὴν
 ὤλεσ'· ὅρα Σοφίης, ξέινε, μαιφονίην.¹

Ὅστις φεύγει, πάλιν μαχήσεται.

Quæris, cur toties vexarit Parthia Romam?

Scilicet et virtus huic Fuga sola fuit.

Si vincens igitur fugis, et vincis fugiendo,

Dic age, quid facies, Parthe, ubi victus eris?

J. WILDER,

COLL. REGAL. ALUMN.

PORSONIAN PRIZE.

SHAKSPEARE.

HENRY VIII. *Act V. Scene IV.*

This Royal Infant, (heaven still move about her!)
 Though in her cradle, yet now promises
 Upon this land a thousand thousand blessings,
 Which time shall bring to ripeness. She shall be¹
 (But few now living can behold that goodness,)
 A pattern to all princes living with her,
 And all that shall succeed: Sheba was never
 More covetous of wisdom, and fair virtue,
 Than this pure soul shall be: all princely graces,
 That mould up such a mighty piece as this is,
 With all the virtues that attend the good,
 Shall still be doubled on her: Truth shall nurse her,
 Holy and heavenly thoughts still counsel her:
 She shall be lov'd, and fear'd: her own shall bless her;
 Her foes shake like a field of beaten corn,
 And hang their heads with sorrow. Good grows with her:
 In her days, every man shall eat in safety
 Under his own vine, what he plants; and sing
 The merry songs of peace to all his neighbors:
 God shall be truly known; and those about her

¹ Cf. Meleagri Epigr. 32.

—ἔρωτος ὅρα, ξέινε, μαιφονίην.

From her shall read the perfect ways of honor,
And by those claim their greatness, not by blood.
Nor shall this peace sleep with her : but as when
The bird of wonder dies, the maiden phoenix,
Her ashes new create another heir,
As great in admiration as herself ;
So shall she leave her blessedness to one,
(When Heaven shall call her from this cloud of darkness,)
Who, from the sacred ashes of her honor,
Shall star-like rise, as great in fame as she was,
And so stand fix'd.—

IDEM GRÆCE REDDITUM.

Παῖς ἦδε βασιλῖς, ἴλεων ἔχοι θεόν,
ἐν σπαργάνοις περ, εὐχεται ταύτῃ χθονὶ
δότειρ' ἔσεσθαι μυρίων εὐπραξίων,
αἱ δ' ἐν χρόνῳ λάμπουσιν· ἐκφανήσεται,
παῦροι δὲ τῶν νῦν τοῦτ' ἐπόψονται βροτῶν,
τοῖς τῆνικαῦτα, τοῖς τ' ἔπειτα, κοιράνοις
κλεινόν τι παραδείγμ'· οὐ γὰρ ἦν Σάβη πάλαι
σοφῆς προνδίας ἀρετῆς τοσόσδ' ἔρως,
ὅσος ποτ' ἔσται τῇδε· πάνθ' ἂ κοιράνω,
καὶ πάνθ', ἂ σεμνῇ παρθένῳ πρέποντ' ἔφυ,
καὶ πάνθ', ὅσ' ἔστιν ἐν βροτοῖς ἐσθλοῖς καλὰ,
ταύτῃ γ' ἐνεσται, καὶ διπλῶς φανήσεται.
ἀεὶ νιν ἡλήθεια παιδεύσει φίλῃ,
εὖ νοουθήσει κέδν' ἀεὶ φρονήματα.
ἀνδρῶν ἔρωτα τεύξεται, φόβον δ' ἅμα·
ὑπηκόοις γὰρ φιλτάτῃ γενήσεται,
φρίξουσι δ' ἐχθροὶ, γηγενῆς ὥσπερ στάχυν,
ὑπ' ἀλγέων νεύοντες εἰς πέδον κάρα.
ἅπαν τὸ χρηστὸν ξύμφυτον ταύτῃ πελεῖ.
ἐπὶ τῇσδε, πᾶς τις, ἡμενος παρ' ἄμπελον,
καρπώσεται γῆς δῶρα, δαῖτ' αὐτόσπορον,
φιλοῖς ξυνάδων τερπνὸν εἰρήνης νόμον.
τὸ θεῖον ὀρθῶς ἐν βροτοῖς γνωσθήσεται.
οἱ δ' ἅμφι ταύτην ἐκμαθήσονται σαφῶς,
ταύτην βλέποντες, παντελῇ τιμῇς ὁδόν,
ἔργων ἀγαθῶν, οὐκεθ' αἵματος, χάριν,
καλὸν θελθῶντες στέφανον εὐκλείας ἔχειν.
κοῦ ταῦτα ταύτῃ ξυνθανεῖν πεπρωμένα·
ὥς δ', ἦν ποτ' ὄρνις ἡ περίκλυτος θάνη,

φοῖνιξ μονόζυξ, ἐκ τέφρας ἀνίσταται
 νέα τις ὄρνις, τῇ πάροιθ' ἴσον τέρας·
 οὕτω σκοτους ἦδ' ἐκλυθεῖσ' ἀνθρώπινου
 λείψει τόδ' εὐχος ἀνδρὶ γενναίῳ τινι,
 ὅστις, φανείς ἐκ τιμίου τῆσδε σποδοῦ,
 λαμπρός τις ἀστὴρ αἶς, ἴσον τιμώμενος,
 αἰῶνα τὸν πάντ' ἔμπεδος σταθήσεται.

BENJ. HALL KENNEDY,
 COLLEGE DIV. JOAN. ALUMN.

REPORT

Of the Proceedings of the Asiatic Society of Great Britain and Ireland, at its first general Meeting, on the 15th of March, 1823. Printed by order of the Council.

THE first general Meeting of the Asiatic Society, having, in the original Prospectus, been fixed for the 15th of March, the Committee appointed for making the necessary arrangements, took measures to carry that intention into effect. Under the authority of a meeting of original members, a circular letter was issued, by which the general Meeting was convened. The letter communicated to the members the business in which the meeting, on this day, would be engaged, being chiefly the election of a council, and officers, for the future administration of the affairs of the Society. Some other points likewise, that were to be brought before the meeting, were noticed in the circular letter, in order to put the members distinctly in possession of all the topics that were to come under their consideration.

The meeting, accordingly, took place, at the Thatched House, St. James's Street.

Henry Thomas Colebrooke, Esq., was called to the chair.

With a view to the ballot, Henry St. George Tucker, Esq., and W. H. Trant, Esq., were nominated scrutineers.

Before the ballot commenced, the chairman desired leave to address the meeting: he delivered a discourse, in which he developed the views of the Society, and the purposes for which it was instituted. This discourse having been received, with

marked approbation, by the meeting, it was moved that it should be printed; and, likewise, that the thanks of the meeting should be given to the chairman: which propositions, being respectively seconded, were adopted unanimously by the meeting.

The chairman proceeded to announce to the meeting, that His Majesty, King George the Fourth, had been graciously pleased to declare himself Patron of the Asiatic Society;

Farther, that the Most Noble the Marquis Wellesley, and the Most Noble the Marquis of Hastings, were nominated Vice-Patrons;

And lastly, that the President of the Board of Commissioners for the Affairs of India, for the time being, would always be a Vice-Patron.

The following resolutions were next proposed by the chairman, and approved by the meeting:

I. That the Society be called, The Asiatic Society of Great Britain and Ireland.

II. That the designation of the members of the Society be M.A.S. Member of the Asiatic Society.

III. That the meeting do empower the council, as soon as it shall have been elected, to frame regulations, by which, when sanctioned by the Society, and its general meetings, the Society is in future to be governed.

IV. That the council be authorised to take such steps, or make such arrangements, as they may deem advisable, to provide a suitable place for the Society's meeting.

V. That the council be authorised to take such steps as may be requisite, to obtain a Charter of Incorporation, as early as they may find it expedient and practicable.

VI. That the next general meeting be held on Saturday, the 19th of April, at 3 o'clock in the afternoon.

The chairman congratulated the meeting on the promising aspect which the Society bore, stating, that the number of members already entered on its list, exceeded 300.

The chairman having concluded, the ballot opened, and was carried on till four o'clock, as had been previously fixed, when, being closed, the lists were examined by the scrutineers. It was then declared from the chair, that the following twenty-five members had been elected to form the council, viz.:

Dukes of Somerset, and Buckingham, Marquis of Lansdowne, Earl of Aberdeen, Rt. Hon. C. W. Wynn, Rt. Hon. Sir G. Ouseley, Bart., Rt. Hon. J. Sullivan, Sir G. T. Staunton, Bart., Sir E. H. East, Bart., Sir J. Malcolm, G.C.B., Sir A. Johnston, Knight, Sir J. Mackintosh, Knight, J. Alexander,

Esq., J. Barrow, Esq., H. T. Colebrooke, Esq., Col. F. H. Doyle, Col. C. J. Doyle, N. B. Edmonstone, Esq., J. Fleming, Esq., Capt. H. Kater, A. Macklew, Esq., W. Marsden, Esq., G. H. Noehden, LL. D., Col. M. Wilks, C. Wilkins, Esq.

And out of this number the following were chosen officers of the Society, viz :

President : The Rt. Hon. C. W. Wynn.

Director : H. T. Colebrooke, Esq.

Vice-Presidents : Sir G. T. Staunton, Bart., Sir J. Malcolm, G.C.B., Sir A. Johnston, Knight, Col. M. Wilks.

Treasurer : J. Alexander, Esq.

Secretary : G. H. Noehden, LL. D.

*A Discourse read at a Meeting, on the 15th of March 1823,
by H. T. Colebrooke, Esq.*

Called by the indulgence of this meeting to a chair, which I could have wished to have seen more worthily filled, on so interesting an occasion, as the first general meeting of a Society, instituted for the important purpose of *the advancement of knowledge in relation to Asia*, I shall, with your permission, detain you a little from the special business of the day, while I draw your more particular attention to the objects of the institution, for the furtherance of which we are now assembled.

To those countries of Asia, in which civilisation may be justly considered to have had its origin, or to have attained its earliest growth, the rest of the civilised world owes a large debt of gratitude, which it cannot but be solicitous to repay : and England, as most advanced in refinement, is, for that very cause, the most beholden ; and, by acquisition of dominion in the East, is bound by a yet closer tie. As Englishmen, we participate in the earnest wish, that this duty may be fulfilled, and that obligation requited ; and we share in the anxious desire of contributing to such a happy result, by promoting an interchange of benefits, and returning in an improved state that which was received in a ruder form.

But improvement, to be efficient, must be adapted to the actual condition of things : and hence a necessity for exact information of all that is there known, which belongs to science ; and all that is there practised, which appertains to arts.

Be it then our part to investigate the sciences of Asia ; and inquire the arts of the East, with the hope of facilitating ameliorations, of which they may be found susceptible.

In progress of such researches, it is not perhaps too much to expect, that something may yet be gleaned for the advancement of knowledge, and improvement of arts, at home. In many recent instances, inventive faculties have been tasked to devise anew, what might have been as readily copied from an Oriental type; or unacknowledged imitation has reproduced in Europe, with an air of novelty, what had been for ages familiar in the East. Nor is that source to be considered as already exhausted. In beauty of fabric, in simplicity of process, there possibly yet remains something to be learnt from China, from Japan, from India; which the refinement of Europe need not disdain.

The characteristic of the arts in Asia is simplicity. With rude implements, and by coarse means, arduous tasks have been achieved, and the most finished results have been obtained; which, for a long period, were scarcely equalled; and have, but recently, been surpassed, by polished artifice, and refined skill, in Europe. Were it a question of mere curiosity, it might yet be worth the inquiry, what were the rude means, by which such things have been accomplished? The question, however, is not a merely idle one. It may be investigated with confidence, that a useful answer will be derived. If it do not point to the way of perfecting European skill, it assuredly will to that of augmenting Asiatic attainments.

The course of inquiry into the arts, as into the sciences of Asia, cannot fail of leading to much which is curious, and instructive. The inquiry extends over regions, the most anciently and the most numerously peopled on the globe. The range of research is as wide, as those regions are vast; and as various, as the people, who inhabit them are diversified. It embraces their ancient and modern history; their civil polity; their long-enduring institutions; their manners, and their customs; their languages, and their literature; their sciences, speculative and practical: in short, the progress of knowledge among them; the pitch which it has attained; and last, but most important, the means of its extension.

In speaking of the history of Asiatic nations (and it is in Asia that recorded and authentic history of mankind commences), I do not refer merely to the succession of political struggles, national conflicts, and warlike achievements; but rather to less conspicuous, yet more important, occurrences, which directly concern the structure of society; the civil institutions of nations; their internal, more than their external relations: and the yet less promiment, but more momentous events, which affect society universally, and advance it in the scale of civilized life.

It is the history of the human mind, which is most diligently to be investigated: the discoveries of the wise; the inventions of the ingenious; and the contrivances of the skilful.

Nothing, which has much engaged the thoughts of man, is foreign to our inquiry, within the local limits, which we have prescribed to it. We do not exclude from our research the political transactions of Asiatic states, nor the lucubrations of Asiatic philosophers. The first are necessarily connected, in no small degree, with the history of the progress of society; the latter have great influence on the literary, the speculative, and the practical, avocations of men.

Nor is the ascertainment of any fact to be considered destitute of use. The aberrations of the human mind are a part of its history. It is neither uninteresting nor useless, to ascertain what it is that ingenious men have done, and contemplative minds have thought, in former times; even where they have erred: especially, where their error has been graced by elegance, or redeemed by tasteful fancy.

Mythology then, however futile, must, for those reasons, be noticed. It influences the manners, it pervades the literature, of nations which have admitted it.

Philosophy of ancient times must be studied; though it be the edifice of large inference, raised on the scanty ground of assumed premises. Such as it is, most assiduously has it been cultivated by Oriental nations, from the further India to Asiatic Greece. The more it is investigated, the more intimate will the relation be found between the philosophy of Greece, and that of India. Whichever is the type, or the copy, whichever has borrowed, or has lent, certain it is, that the one will serve to elucidate the other. The philosophy of India may be employed for a commentary on that of Greece; and conversely Grecian philosophy will help to explain Indian. That of Arabia too, avowedly copied from the Grecian model, has preserved much which else might have been lost. A part has been restored through the medium of translation; and more may yet be retrieved from Arabic stores.

The ancient language of India, the polished Sanscrit, not unallied to Greek and various other languages of Europe, may yet contribute something to their elucidation; and still more to the not unimportant subject of general grammar.

Though Attic taste be wanting in the literary performances of Asia, they are not, on that sole ground, to be utterly neglected. Much that is interesting, may yet be elicited from Arabic and Sanscrit lore, from Arabian and Indian antiquities.

Connected as those highly polished and refined languages are with other tongues, they deserve to be studied for the sake of the particular dialects and idioms, to which they bear relation; for their own sake, that is, for the literature which appertains to them; and for the analysis of language in general, which has been unsuccessfully attempted on too narrow ground, but may be prosecuted, with effect, upon wider induction.

The same is to be said of Chinese literature and language. This field of research, which is now open to us, may be cultivated with confident reliance on a successful result; making us better acquainted with a singular people, whose manners, institutions, opinions, arts, and productions, differ most widely from those of the West; and through them, perhaps, with other tribes of Tartaric race, still more singular, and still less known.

Wide as is the geographical extent of the region, to which primarily our attention is directed, and from which our association has taken its designation, the range of our research is not confined to those geographical limits. Western Asia has, in all times, maintained intimate relation with contiguous, and not unfrequently, with distant countries: and that connexion will justify, and often render necessary, excursive disquisition beyond its bounds. We may lay claim to many Grecian topics, as bearing relation to Asiatic Greece; to numerous topics of yet higher interest, connected with Syria, with Chaldæa, with Palestine. Arabian literature will conduct us still further. Wherever it has followed the footsteps of Moslem conquest, inquiry will pursue its trace. Attending the Arabs in Egypt, the Moors in Africa; accompanying these into Spain, and cultivated there with assiduity, it must be investigated without exclusion of countries, into which it made its way.

Neither are our researches limited to the old continent, nor to the history and pursuits of ancient times. Modern enterprise has added to the known world a second Asiatic continent; which British colonies have annexed to the British domain. The situation of Austral Asia connects it with the Indian Archipelago. Its occupation by English colonies brings it in relation with British India. Of that new country, where every thing is strange, much is yet to be learnt. Its singular physical geography, its peculiar productions, the phenomena of its climate, present numerous subjects of inquiry: and various difficulties are to be overcome, in the solution of the problem of adapting the arts of Europe to the novel situation of that distant territory. The ASIATIC SOCIETY of Great Britain will contribute its aid towards the accomplishment of those important objects.

Remote as are the regions, to which our attention is turned, no country enjoys greater advantages than Great Britain, for conducting inquiries respecting them. Possessing a great Asiatic empire, its influence extends far beyond its direct and local authority. Both within its territorial limits and without them, the public functionaries have occasion for acquiring varied information, and correct knowledge of the people, and of the country. Political transactions, operations of war, relations of commerce, the pursuits of business, the enterprise of curiosity, the desire of scientific acquirements, carry British subjects to the most distant and the most secluded spots. Their duties, their professions, lead them abroad; and they avail themselves of opportunity, thus afforded, for acquisition of accurate acquaintance with matters presented to their notice. One requisite is there wanting, as long since remarked by the venerable founder of the Asiatic Society of Bengal: it is leisure: but that is enjoyed, on their return to their native country. Here may be arranged, the treasured knowledge, which they bring with them; the written or the remembered information, which they have gathered. Here are preserved in public and private repositories, manuscript books, collected in the East; exempt from the prompt decay, which would there have overtaken them. Here too are preserved in the archives of families, the manuscript observations of individuals, whose diffidence has prevented them from giving to the public the fruits of their labors, in a detached form.

An Association, established in Great Britain, with views analogous to those, for which the parent Society of Bengal was instituted, and which happily are adopted by Societies which have arisen at other British stations in Asia, at Bombay, at Madras, at Bencoolen, will furnish inducement to those, who, during their sojourn abroad, have contributed their efforts for the promotion of knowledge, to continue their exertions after their return. It will serve to assemble scattered materials, which are now liable to be lost to the public, for want of a vehicle of publication. It will lead to a more diligent examination of the treasures of Oriental literature, preserved in public and private libraries. In cordial co-operation with the existing Societies in India, it will assist their labors, and will be assisted by them. It will tend to an object, first in importance: the increase of knowledge in Asia, by diffusion of European science. And whence can this be so effectually done, as from Great Britain?

For such purposes we are associated; and to such ends our efforts are directed. To further these objects, we are now as-

sembled: and the measures, which will be proposed to you, Gentlemen, are designed for the commencement of a course, which, I confidently trust, may, in its progress, be eminently successful, and largely contribute to the augmented enjoyments of the innumerable people, subject to British sway abroad; and (with humility and deference be it spoken, yet not without aspiration after public usefulness,) conspicuously tend to British prosperity, as connected with Asia.

SPECIMENS OF A MODERN GREEK TRANSLATION OF THE ILIAD.

THIS is a very old book: the title-page, printed in a non-descript type, is as follows: 'Ομήρου Ἰλιάς μεταβληθεῖσα πάλαι εἰς κοινὴν γλῶσσαν. Ἐνετίησι παρὰ Ἀντωνίῳ τῷ Πινέλλῳ. No date.

Exordium.

Τὴν ὀργὴν ἄδε καὶ λέγε,
τοῦ Πηλεΐδου Ἀχιλλέως,
καὶ πολλὰς λύπας ἔποισε
καὶ πολλὰς ψυχὰς ἀνδρείας
καὶ κυσὶ καὶ τοῖς ὀρνέοις
ὁ γὰρ Ζεὺς ἤθελεν οὕτως
ἐχωρίσθησαν ἀλλήλων
καὶ ὁ Ἀχιλλεὺς ταχύπους.
αἰτίος ὑπῆρχε τότε,
λέγετο τοῦ ποιητοῦ σοῦ.
κ' εἶπε πρὸς τὸν ἐρωτῶντα
Τῆς Λητοῦς παῖς τῆς ἐνδόξου,
ὁ ἰπύλλων ὁ τοξότης.

ὦ θεά μου Καλλιόπη,
πῶς ἐγένετ' ὀλεθρία,
εἰς τοὺς Ἀχαιοὺς δὴ πάντας,
πῶς ἀπέστειλεν εἰς ἄδην,
πρὸς βορὰν ἔδωκε τούτους
ἄφ' οὗ γοῦν φιλονεικοῦντες
ὅ, τε βασιλεὺς Ἀτρεΐδης
Τίς ἐκ τῶν θεῶν, ὦ μουσα,
νὰ τοὺς βάλη εἰς τόσῃ μάχῃ,
Ἀπεικρίθ' ἡ Καλλιόπη,
καὶ Διὸς τοῦ πανσεβάστου
οὗτος γὰρ πρὸς βασιλεία, κ. τ. λ.

Description of the Grecian army on its march, II. ii.

(Ἦ ὕτε πῦρ αἶδηλον ἐπιφλέγει ἄσπετον ὕλην, κ. τ. λ.).

Ὡσπερ πῦρ λαμπρὸν μὲν καίει
ἐν ταῖς κορυφαῖς ἀπάνω,
οὕτως ἐκ τῶν ὀπλων τούτων

τὴν πολὺν τοῦ βουνοῦ ὕλην
καὶ μακρὰ βλέπεις τὸ φέγγος
ἐλαμψαν οἱ πεδιάδες.

¹ I. c. ἐποίησε.

ὥσπερ τῶν χηνῶν ἀγέλαι,
εἰς τὰς ὄχθας τοῦ Καίστρου,
συναβροῖζονται τὰ πλήθη
εἰς τὰς ὄχθας τοῦ Σικαμάνδρου
οὕτως ἦτον πολὺ πλήθος,

καὶ τῶν κύκνων ἢ γεράνων,
εἰς τὸν ποταμὸν Ἀσίας
οὕτως ὁ στρατὸς Ἑλλήνων
ἐπροθύμει ἐν τῇ μάχῃ.
ὥσπερ ἐν τῷ γάλα μύται.

Conclusion of Book VIII.

Ταῦτα ἔλεξεν ὁ Ἔκτωρ
καὶ τοῦ Ἐκτορος τὸν λόγον
κ' ἔλυσαν τοὺς γοργοὺς ἵππους,
κ' ἐκ τῆς πόλεως εὐθέως
ἔφεραν καὶ γλυκὺν οἶνον,
καὶ τὰ πρόβατα ὁμοίως,
τοῖς θεοῖς τοῖς ἀθανάτοις,
κ' ἐκ τῆς ὕλης πολλὰ ξύλα
κ' ἔποισαν πολλὰς ἐσθίας.¹
εἶχε πεντήκοντα Τρῶας,
εἰς τὸν οὐρανὸν ἀπάνω,
καὶ τὰ ὄρη ἐκεῖ τὸ γύρω,
τὸ λευκὸν κριθάρι ἐτρῶγαν,

μὲ μεγάλην καυχωσύνην.
ἐπαιέσασιν οἱ Τρῶες.
κ' ἔρριψαν ὀμπρῶς τροφήν τοὺς,
πρόβατα πολλὰ καὶ βόας
κῶσφαξαν τοὺς παχεῖς βόας
κ' ἔποισαν τότε θυσίαν
ἔπειτα καὶ αὐτοὶ ἐδείκνουν.
καὶ κορμούς ἔφεραν πλείστους,
καθ' ἐκάστη δὲ ἐσθία
καὶ ὑπήγενεν ἡ φλόγα
κ' ἔλαμπαν τὰ ἀκρότηρια.
οἱ γοργόποδες οἱ ἵπποι
στεάοντες ἐκεῖ στα μάξι.²

From the omission of the simile of the moon in the last passage, the translator appears to have allowed himself as many liberties of omission as Hoole. The catalogue of the forces is dispatched in a single page, by the help of abridgment. But our readers are probably satisfied. We have presented them with these extracts, merely as a matter of curiosity.

The metre is nearly the reverse of the common heroic measure of the modern Greeks, being (if the term may be applied to it) trochaic tetrameter acatalectic, or perhaps rather trochaic dimeter, without rhyme.

Z.

NOTULÆ IN EURIPIDIS MEDEAM.

No. 1.

1. Διαπτάσθαι. Dicitur pro ταχυναυτεῖν: Thucyd. vi. 31. Quis nescit illa Homericana ἐπὶ πτεροῖν et οὐκ ἄπτερος ἔπλετο μῦθος? Scholiastes ap. Phoenissas 1561. πτανὸν per ταχύτατον

¹ From the ancient ἐσθία.

² 1. ε. εἰς τὰ μάξια οἱ ἀμάξια (παρ' ὑχίσφω).

explicat. Αἱ μὲν ἑλαφοί, ὥσπερ πτηναί, ἤλλοντο πρὸς τὸν οὐρανόν, mellitissimo Xenophonte in Cyropædeia narrante. Vid. Soph. Œd. Tyr. 16. 17. Et Aristoph. Plut. 575. Nostras Byronius in *Childe Harold*, i. 28. 'Their winged sea-girt citadel.'

2. Κυανέας Συμπληγάδας. Κυανέαν Συμπληγάδα Iph. T. 241. Et cf. vs. 392. 422. Juv. xv. 19. 'Concurrentia saxa Cyanes.' Vid. Farnab. ad Sen. Med. 343.

4. Πεύκη. Ἀπὸ (fs. Ἀντί) τοῦ ποιοῦντος τὸ ποιοῦμενον, ut utar verbis Scholiastæ ad Hec. 1143. qui sic monet ad voc. κερκίδ'. Hor. Epod. 'Contendit remige pinus.' Sic χρυσὸν huj. Tragæd. vs. 1190. pro, aurea corona: δρυὸς Soph. Trach. 768. pro, ara: κόχλους Iph. T. 303. et sane ubinam gentium non sunt talia?

5. 6. Δέρας μετῆλθον. Sic Iph. T. 14. ubi durior est Marklandi emendatio. Lege ibi Ἑλένης, ubi γάμους Ἑλ. idem est ac Κλυταιμνήστρας λέχος Orest. 20. Homerus habet Ἥλθε μετὰ χρῆσις, et pleuius in Il. N. 247. μετὰ καὶ δόρυ χάλκεον ἦει Οἰσόμενος.

12. Ὦν ἀρίκετο χθόνα. Præpositio, de qua pendet vox ultima, est intelligenda. Sic Virgil. 'Devenere locos:' et 'Averteret [ad] oras.' Sic nostrates Shakespearus et Miltonus: hic in Parad. Perd. 'Till he arrive The happy isle;' ille in Coriolan. ii. 2. 'And now arriving A place of potency.' Quandoque plena usurpatur locutio: et Homerus in Od. N. habet συβώτην εἰσαφικέσθαι. Nescio an dici possit τὴν χώραν καταδρομαῖς, Thucyd. viii. 41. ubi Editor vult καταδραμών. Præpositio cum accusativo aliquando vertitur in genitivum: ut Thucyd. i. 108. Σικυωνίους ἐν ἀποβάσει τῆς γῆς μάχῃ ἐκράτησαν.

13. Τε. Malim δὲ, ut responderet τῷ μὲν in vs. 11. Sed præcesserant alii.

21. 22. 'Heu quoties fidem... Flebit,' Horat. Vid. Juv. xiii. 31. Ἐμβαλλε χεῖρὸς πίστιν Soph. Phil. 813. Δίδαμί τέ σοι τὴν ἐμὴν, καὶ λαμβάνω τὴν σὴν δεξιάν, Xen. Cyrop. Hutchins. p. 311. Cf. Virg. iv. 307. vi. 613. Suidam vs. συνθήκη, et nostrum Spenserium, *Facry Queene*, i. 9. 18. 9.

22. Θεοὺς μαρτύρεται. Μάρτυρας δὲ τῶνδε δαίμονας καλῶ Phœn. 501.

•24. Cf. Hom. Od. 4. 788.

27. Horat. Od. iv. 5. 14. 'Curvo nec faciem littore dimovet.' Cf. Virg. vi. 469.

35. Iph. A. 490. Ἐσεῖδον οἶον ἦν κτείνειν τέκνα. In tali locutione idem recidit cum negativa particula adsit an absit.

45. Ἐκ τράχων πεπαυμένοι. Vide Scapulam et *Classicum Diarium* Vol. v. p. 73. Cf. Virg. 9. 378.

47. Aliter tamen loquitur in Iph. A. 1244. 5. Νέα: vid. Heyn. ad Pind. Ol. ii. 78. Laudandus Heynius, ubi lectorem suum haud moratur, et insulse in admirationem bellarum locutionum non erumpit.

48. Ἀρχαία λάτρι Hec. 607. Οἴκων: sic δώματα, δόμοι, οἴκια (Od. M. 4.)

51. Cf. Soph. Aj. 511. Elect. 813. In Iph. A. 671. μόνη μονωθείς ἀπὸ πατρός: ubi nil opus est Marklandi emendatione. Μονομάτωρ habet Eurip. in Phœn. 1533.

53. 54. i. e. τὰ δεσπ. κακ. πινν. [ἐστὶ] ξυμφορὰ χρ. δούλοις, καὶ φρένων ἀνθάπτεται. Sic Æsch. Theb. 161. Δίξασθ', ὡς [ἐστέ] φιλοπόλεις, μέλεσθ' ὅ' ἱερῶν. 756. Soph. Trach. 63. Eur. Iph. A. 4. 5. Iph. T. 1414. 5. Tacit. Agric. 38. 'Data ad id vires, et præcesserat terror.' Hinc non videtur esse quare cum Brotier. 'atque' apud Orat. 19. omittamus.

59. Thuc. v. 105. Μακαρίσαντες ὑμῶν τὸ ἀπειροκάκον, οὐ ζηλοῦμεν τὸ ἄρρον. Vid. Blomfield. ad Prom. 538.

62. Μὴ φθόνοι φράσαι. Ne recuses dicere. Sic Od. T. 348. Prom. V. 603. Æn. viii. 509. Hinc Trach. 1214. Φορᾶς γὰρ τοὶ φθόνησις οὐ γενησέται. Cf. Spenserium nostrum F. Q. l. 9. l. 6. ii. 7. 8. 4.

63. Thucyd. iii. 40. Μὴ μεταγνῶναι ὑμᾶς τὰ προδεδογμένα.

68. Θάσσουσι. Solent sedere. Sic μαίνεσθαι Phœn. 854. κίδναται Hec. 904.

71. 72. Vult Porsonus τάδε. Sic bene probosque Sanadon et Bentleius in Hor. Ep. ii. 41.

74. Εἰ καί. Invertunt Latini.

82. Κακός γ' ὢν ἀλίσκεται. Ὡς post αὐτὸς omittitur Aristoph. Plut. 168. Locutionem mutat Xen. Cyrop. 174. ἐλεγχθέντα ὅτι ψευδομαί.

87. Εἰ. 'Quid mirum' supplet Barnesius. Idem supplet Lubinus, nec immerito, ap. Juv. xiv. 51.

90. Πέλαζε: i. e. ποιῶσον, ἔασον πελάζειν. Non decem post hunc versis effluxerint, quin hæc ipsa vox intransitivum sensum exprimat. Ὡς τις, ut Euripides supra dixit, bene novit multa verba sic suam variare significationem. Transitive utitur Noster τῷ ἔσκηψαν vs. 1330. πῶρευσον vs. 182. ὁρμήσας Phœn. 1080. ἐπισκήπτοντα Hec. 828. πορθιμείων Iph. T. 1445. Sequentia admirationem magis movent: ἔβασεν Med. 212. ἔπλευσαν Iph. T. 409. Sic καθίσας Thuc. v. 7. ἐνέδυε Xen. Cyrop. p. 464. l. 1. Hinc talia oriuntur qualia ὁρμηθεῖς, συθεῖς, ἐπισταθεῖς, πελασθεῖς, &c.

91. Ἀποταυρούμενος, βρασυνόμενος Suid. Respicit Euripides taurosum oculos: quos sane 'fulmina' quandoque dixerunt

Veteres. Cornua forte respexit Horatius, in illis satis decantatis: 'Sic tauriformis volvitur Aufidus.'

93. *Τινα* edidit Elmsleius, sed *τινι* in margine exhibuit. Hoc vult Blomfield. in *Æsch. Pers.* 520.

98. *Κινεῖ κραδίαν, κινεῖ δὲ χόλον.* *Χόλον καρδίας* vs. 590. Scholiastes in *Διολ. Rhod.* iii. 754. *Πυκνὰ δὲ οἱ κραδίη στηθέων ἔντοσθεν ἔθυσεν*, illud *ἔθυσεν* explicat per *ᾠρμα*, *ἐκινεῖτο*. Nos libentius dicimus, *Let his anger be moved*, quam, *Move his anger*.

102. 3. *Æsch. Prom.* 192. *Ἀκίχνητα γὰρ ἦθεα καὶ κίεαρ ἀπαράμυθον.*

105. 6. 'Fortasse constructio hujusmodi est: *δῆλον δ' ὡς τάχ' ἀνάψει μείζονι θυμῷ (ἢ Μήδεϊα) νέφος οἰμωγῆς ἀρχῆς ἐξαιρούμενον.*' *Elmsleius*. At, si talem structuram receperis, necesse alia ratione quam quæ a viro docto initur interpungas: tali sc. more: *δῆλον δ', ἀρχῆς ἐ. ν. οἰμωγῆς ὡς τ. ἀ.* Si vulgatam rationem servaveris, *ἀνάψει* intransitivum erit: ut *κρύπτοντα* *Phœn.* 72. *δοὺς* 21. *ἔβαψεν* *Orest.* 698. *ἔγειρ'* *Iph. A.* 624. *αἰεῖρι* *Æsch. Theb.* 756. Et eo modo totam sententiam vertes, quo in sequentibus locis adhibetur: *Thucyd.* i. 93. *Δήλη ἡ οἰκοδομία ἐστὶ καὶ νῦν ἐστὶν ὅτι, κατὰ σπουδὴν ἐγένετο.* *Tac. Or.* 16. 'Ipse satis manifestus est... in contrarium accingi.' *Ἀνάψει* porro pro *ἀνάξει* plenissime firmatur a simillimo loco ap. *Phœn.* 257, 8. *Ἀμφὶ δὲ πτόλιν νέφος ἀσπίδων πυκνὸν φλέγει.* Illud *ἐξαιρούμενον* explicabitur per *Hippol.* 172. *Στυγνὸν δ' ὄφρουαν νέφος αὐξάνεται.* Ceterum, quod ad *ἀναστροφὴν* attinet in *ἀρχ.* *ἐξαιρ.* mirabilia invenias. *Λιγνύος διάστροφον* habes in *Soph. Trach.* 796. Sed in tali syntaxi omnes facillime exsuperat (at non in omnibus rebus primæ partes sunt maxime laudabiles) *Asini Aurei αὐθαδέστατος* ille scriptor.

108. 9. *Μεγαλόσπλαγχνος ψυχῇ.* Talia quærentibus ubique fient obvia. Sic *ὕψηλόφρων θυμὸς* *Iph. A.* 919. *ἐκθύμου φρενὸς* *Æsch. Pers.* 378. qui quodammodo variat rem in vs. 773. *Φρένες αὐτοῦ θυμὸν ψακοστροφούν.*

111. 2. *Ἄξια, ἡμᾶς flagitant.* Cf. vs. 1121. *Ἀξιόθρηνος* *Alc.* 889. *ἀξιόθρηνος* *Hippol.* 1463.

119. *Seneca Med.* 494. 'Gravis ira regum est semper.'

120. *Ἀρχόμενοι, imperio coacti.* *Thuc.* iii. 46. *Æsch. Pers.* 575. 881.

122. *Ζῆν.* De accentu hujus vocis vide *Scott. Un. Gram.* p. 213.

125. *Blomfieldius* hæc ad *Æsch. Prom.* 348. advocat, sed fluctus in simpulo movet: nam *τὰ . . σ'* pro *σε* ponitur. *Πρῶτα μὲν.* Vide eundem ad *Pers.* 864. *Δεύτερον* tamen postea supplendum est: ut in *Il. B.* 74. *Od. K.* 155.

126. Νικάῃ. Hom. Od. σ. 46. νικήσῃ κρείων τε γένηται. 403. τὰ χερεῖονα νικάῃ.

127. Τὰ δ' ὑπερβάλλοντα, sc. τὸ δέον.

137. Οὐδὲ συνήδομαι . . ἄλγεσι δώματος. Tales litotētes arena-
rum numerum vincunt. Hujusmodi vulgatissima sunt οὐ μάλα,
οὐ ραδίως, ὀλίγον οὐδὲν, οὐδὲν ἥσσον, οὐκ ἀμφιβόλως, οὐ φάσκων.
Talia sunt οὐ στέργει Med. 87. οὐ παρόντων Thuc. i. 49. οὐ περιο-
ψόμεθα. 58. Hic laudatissimæ fidei mentisque exquisitissimæ
scriptor μέγιστον δὲ καὶ οὐχ ἥκιστα dicit vii. 44. Ceterum οὐ-
ξυνήδομαι dixit Soph. ut et οὐχ ἥδομαι. Sed omnino dignus est
qui hic citetur Tacitus, Agric. 43. 'Nec quisquam, audita
morte Agricolæ . . latatus est.' Denique auctor esse velim ut
lector consulat Anglicanam versionem vs. 32. cap. 18. He-
braici Prophetæ Ezekielis.

138. Optime edidit Elmsleius ἔπει μοι φιλία κέκρανται. Op-
time observavit non minus hoc bene dici quam ἔριν κραίνειν ap.
Andr. 478.

139. 40. Consule Elmsleium. Ceterum, ut leviora tanga-
mus, τυράννων confer cum Sen. Med. 56. 'Ad regum thalamus:'
quod explicat Farnabius per, 'Jasonis et Creusæ:' κρατούντων
Iph. T. 1301. 'regnantibus' Tac. Ann. ii. 82. 'heri' Plaut.
Amph. iii. 3. 5. Δεσποτῶν in Hec. 561. Neoptolemum in-
nuere videtur. Vide porro τοῖς κακοῖς—ἀνδράσιν Æsch. Pers.
759. ὦν Eur. Iph. A. 383. τοκεῦσιν Hec. 407. τοὺς τεκόντας
Iph. A. 689. ubi vult Marklandus τὸν τεκόντα γ'. Nihil opus :
nam δάκνουσ futurum significat.

144. Φλῶξ οὐρανία. Horat. Od. iii. 10. 'aquæ cælestis.' Cf.
Ep. ii. 1. 135.

149. 50. ἰαχὰν μέλπει. Androm. 1037. ἀχόρους στοναχὰς
μέλποντο. Virg. Georg. i. 378. 'Ranæ cecinere querelam.'

151. Ἀπλάττω bene defendit Elmsleius. Sed fortasse Porsoni
lectio defendi potest per communem satis τῶν πτώσεων conversi-
onem. Sic Trachin. 357. ὁ ριπτὸς Ἰφίτου μόρος. Sic Med.
214. 5. ἐφ' ἀλμυρὰν πόντου κλῆδ'. Vide Brunck. ad Trachin.
508.

153. Θανάτου τελευτάν. Notabilis locutio : at non rara. Sic
Trachin. 1258. τελευτῇ τοῦδε τάνδρὸς ὑστάτη. Hip. 138. 9. θανά-
του . . τέγμα. 'Morte suprema' Venusinus Poëta Ep. ii. 2. 173.
et 'suprema funera.' 'Mortis exitus' Lucius Septimius lib. iv.
cap. 15. 'extremam mortem' Apul. Met. p. 175. 'His last
fate' dixit Spenserius F. Q. iii. 3. 28. 7. Vide Soph. Œd. C.
1224. Ceterum Herodotus habet τέλος ἀπαλλαγῆς τοῦ Αἰθίωπος
ii. 139. sed alio sensu.

165. I. e. (σύν) μελάθροις. Thucydides simili more profert

τοῖς λειπομένοις ἐς Πλάταιαν ἐλθόντες ii. 12. et hac Ellipsi uteretur.

170. Θέμιν εὐκαίαν. Sic ἀγώνιος Trachin. 26. Sic ἰκέσιος et ἰκετήσιος. Vid. Hirschke Analect. Crit. p. 133. et Blomfield. S. c. Theb. 720.

170. 1. Ὁρκων ταμίας. Il. T. 224. Ἀνθρώπων ταμίας πολέμοιο τέτυκται.

175. 6. Μύθαν ὁμφάν. Ὁμφή... φωνή, Hesych. Eodem sensu, Anacr. 102.

193. Σκαιούς... σοφούς. Eadem verba secum opponuntur vs. 300. Ceterum hæc elegantissime vertit Grotius Excerpt. Trag. 192. necnon Sam. Johnsonus Ed. Mur. Vol. i. 161.

195. 6. Ἐπὶ μὲν θαλίαις, Ἐπὶ τ' εἰλαπίναις. Coniunxit hæc Homerus in εἰλαπίνῃ τεθαλυῖν.

197. Βίου τερπνὰς ἀκοάς. Mallem βίῳ. Pro ἐπὶ τοὺς αὐτοῦ λυπηροὺς, quod habent duo MSS. Duker et Hulmann. velint αὐτῶ ap. Thucyd. viii. 46.

199. Μούσῃ, music. Sic Phœn. 800. Alc. 855.

200. Ἐξ ὧν. Vocis ὧν collocatio est culpanda. Refertur ad λύπας, non ad φθᾶς. Eadem culpa occurrit ad Phœn. 823. Heracl. 409. 410. 695. 6. Hec. 702. Sed hic quam in aliis locis minus in errores ducit. Iph. T. 159. ὧ est ἀδελφῶ: cf. vs. 61. Ubi non potes quin primo intuitu Auctoris mentem intelligas, ibi non dignus est in quem inveharis. Talia igitur omnem animadversionem facile respuunt: ut ap. Liv. xxx. 'Annuibal peto pacem, qui neque peterem, nisi utilem crederem: et propter eandem utilitatem tuebor eam propter quam petii.' Aliquando tamen ob hoc vitium in longas difficilesque ambages aguntur lectores.

204. 5. Vide *Classicum Diarium* i. 333. Vel βροτοὶ vel μοῦλαι intelligi potest ante τείνουσι. Illud facilius videtur. Homerus tamen Il. Σ. 495. dixit Ἀλόλ φόρμυγγές τε βοὴν ἔχον. Ceterum ἵνα est 'ubi,' ut ap. Orest. 976. in quo loco huic voci eundem sensum tribuit Porsonus.

209. Τὸν ἐν λέχει. I. e. maritum. Idem modus est loquendi atque οἱ ἐν ταῖς αἰτίαις, οἱ ἐν τέλει, σφίσι ἐν ὀπονδαῖς Thucyd. i. 55. Vid. Heyn. ad Pind. Isth. v. 67. 8. in Var. Lect.

* 207. Νύχιον. Non necesse moneam de ἑνδίοις Odyss. Δ. 450. σκοταῖος ἀναγκῶν ἱστρατοπεδεύσατο Xen. Cyr. Hutch. Ed. p. 492. 'vespertinus' Hor. Epod. 'matutinus' Virg. viii. 465. Videtur νύχιον magis referendum ad νιν, quam ad ἄλλα: quamquam ip̄ his rebus nihil potest esse certi; omnia ambigua sunt his locis, per quos variis anfractibus ire licet. Hæc Nostri verba explicari per Rhesum Fabulam putat Elmsleius; sed vix adductus

locus nos e cane ac lupo liberat. Dum tamen hæc recolligo, persuasum habeo Nostrum potius scripsisse νύχιος, ut ad τὸν βήσαντα referretur, si sensum, quem volui, ipse voluisset: ergo νύχιον refer ad ἄλλα, ut eadem sit locutio quam reperias ap. Virgil. Æn. iv. 609. 'Nocturnisque Hecate triviis ululata per urbes:' ubi videsis Servium.

215. Ἀπείραντον. Ἀ pro δύο: ut Phœn. 822. 1745. Hipp. 363. 1263. Iph. T. 888. 897. Alcest. 248, 9. Trachin. 1100. 'Impatibiles' Plaut. Amphit. iv. 2. 22. Sic quoque scripsit Virgil. vii. 9. ix. 38. Et sic fere putant voluisse scriptorem Epistolæ ad Heoræos, vi. 4. Sed in tali affirmatione talisque momenti excitum divinitus scriptorem potuisse vocibus tam leviter, ne dicam negligenter, usurpare non verisimile mihi videri licet.

216—20. Consulendus Elmsleius. Consule etiam scriptorem ap. *Classicum Diarium*, v. 128. In re magis incerta quam oraculorum ἀμφιβολογίαις, magis obscura quam Plutonis caligine, satis sit mentem lectoris advertere ad verba Sophoclis Phil. 157. Τί' ἔχει στίβον; ἐναυλον ἢ θυραῖον; Ex quo loco quodcumque ad hunc explicandum sit accommodatum eruat et secum habeat. Hæc nempe σοφώτερ' ἢ κατ' ἀνδρα συμβαλεῖν ἔπη.

219. Ποδός. Communis translatio. Anacr. 358. ut Johnsonus in *The Rambler*, N. 184. 'To walk the road of life.' Juv. x. 363. 'Semita tranquillæ vitæ.'

230. Ἐν ᾧ γὰρ ἦν μοι πάντα. Thucyd. viii. 95. Εὐβοία γὰρ αὐτοῖς πάντα ἦν: ubi vid. Notas Variorum, ut et Valck. ad Phœn. 1265. Sic Virg. Æn. xii. 59. et Tacitus Agric. 33. 'Sed manus et arma: et in his omnia.' Sic Poëma, cui nomen 'The Exile,' in 'The Mirror,' No. 85. '“They come,” she said: “fly, fly these ruthless foes: And save a life in which Monimia lives.”'

232. Vide *Class. Journ.*, i. 37.

234. G. Ad hæc pertinent illa nostri Popii: 'That gave you beauty, but denied the pelf, That buys your sex a tyrant o'er itself.'

245. Ζηλωτὸς, μακρυριστὸς, Hesych. Sic πατὴρ ζηλωμάτων Iph. T. 379. 'invidendæ fortunæ patris.' Sic πολυζήλω Œd. T. 381. et ζήλου Aj. 503.

250. Nescio an λέγουσιν ἡμᾶς ὡς ζῶμεν sit sententia gravior quam λέγουσιν αἱς ἡμεῖς ζῶμεν. Sed facile est visu λέγουσιν ἡμᾶς ὡς ἡμεῖς ζ. vincere utramque. Quantam ἐνέργειαν possit hæc ferre secum, videre est in sequenti: Ὅπως ἐγὼ τὴν δύναμιν, ἣν ὑμεῖς φατὲ ἔρχειν με, ταύτης δεσπότης γενήσομαι, Aristoph. Nub. 200.

252. Παρ' ἀσπίδα Στῆναι. Eadem locutio est in Phœn. 1015. 'Stetimus tela aspera contra' Æn. xi. 282. 'Who at the spear are bold' Miltonus, ii. 204.

261—5. Cf. Hippol. 708, 9.

266. 'Victo malis muliebri pavore, ausæ se inter tela volantia inferre' Liv. i. 13. 'Vel in modum pavoris sæminei dejecti tam opimam prædam mediis inanibus amittimus' Apul. Met. p. 155. ed. Pric. ad quem quidem locum verba Nostri citat Elmslehorstius. Ceterum κακὴ εἰσορᾶν, ut κακοὶ προφυλάσασθαι Thucyd. vi. 38.

267. Ἐς, 'quod attinet ad.' Thucyd. i. 1. Οὐ μεγάλα οὔτε κατὰ πολέμους οὔτε ἐς τὰ ἄλλα. Medea 1088. Προφῆρῃν εἰς εὐτυχίαν τῶν γενομένων.

273. Σέ. Vid. Vaickenaër. ad Phœn. 1657.

286. Consulatur Matthiæ in Gr. Grammi. sub casu patrio. Illuc dirigendus est Elmsleius.

291. Sic et vs. 447. Ἀλλὰ πολλάκις omittit vs. 1221. Ceterum sic οὐ νεωστὶ Heracl. 485. et Οὐς ἐγὼ οὐ νῦν πρῶτον, ἀλλ' ἄει ἐπίσταμαι Thucyd. vi. 38.

297. Παῖδας ἐκδιδάσκεισθαι σοφοῦς. 'Docere pueros ut sint sapientes.' Communis usus. Thucyd. i. 71. Τὴν Πελοπόννησον ἐλάσσω ἐξηγεῖσθαι. Phœniss. 974. Γῆρυν ἄφθογγον σχάσας. Iph. A. 343. Μεταβαλὼν ἄλλους τρόπους. Sic Trach. 681. 1224. Iph. T. 1216. Ex hoc fonte apud nos profluunt 'to dye the purple ground:' &c. Ceterum medias has voces breviter ac perspicue explicuit Valpius in Gr. Grammi.

298. G. Burgesius ad Troad. Append. p. 125. vult ἄτης . . . ἀγρίας. Sanissimam esse vulgatam iudicat Elmsleius: qui sane hic videndus est.

302. 3. Thucyd. vi. 16. Οἶδα δὲ, ὅσοι ἐν τινος λαμπρότητι πρόεσχον, ἐν τῷ κατ' αὐτὸς βίῳ λυπηροὺς ὄντας. De ποικίλον vid. Blomfield. ad Prometh. 316.

318. Ὀρῶδία ad canem plerumque refertur. Idem de lupo sicut Virgilius xi. 812, 3.

319. Νῦν ante ἢ πάρος est intelligendum. Sic Iph. T. 1469. Οὐνεκ' ἐξέσωσά σε, Καὶ πρὶν γ', Ἀρείοις, &c. collatis vs. 1082. 4. Sic Od. Σ. 161. 163. Phœn. 913. Constructio ap. Thucyd. vi. 88. quæ quendam virum doctum latuit, est huiusmodi: Οἰκήσεις τῶν τὴν μεσ. ἐχόντων αὐτόνομοι οὔσαι (τότε) καὶ πρότερον ἄει, εὐθύς, &c.

323. Od. K. 553. Φρεσὶν ἦσιν ἀραρώς. Ἀραρότως Med. 1189.

338. Ὅχλον παρέξεις. Sic παρέξω χρήματα Aristoph. Plut. 20. et πράγματα παρασχεῖν Xen. Cyr. Hutch. p. 181, 2. Ἐοι-

κας : non ἔοικεν : sic Iph. A. 847. Μηστρεύω γάμους Οὐκ ὄντας, ὡς εἴχασιν. Ceterum ὃ γύναι hic ab irato dicitur, ut in vss. 525. 864. 1320. a placido tamen in vss. 718. 723. 904. Anglicana versio vocis γύναι in Evang. Joann. cap. ii. satis est aspera. Sic fere verti potest hic locus : *Lady, what have I in common with thee in this circumstance?*

350. Διέφθορα. Vid. Markland. ad Iph. T. 719.

355. Λέλεκται μῦθος ἀψευδῆς ὄδε. Pro ἀψευδῶς. Sic Young inter nostrates : 'Who can take Death's portrait true?' Sic Juven. i. 10. 'furtivæ,' et Soph. Phil. 9.

363. Κλῦδωνα κακῶν. 'The sea of harvest' Thomson Autumn. 330. S. Y.

NUGÆ.

No. VII.—[Continued from No. LIII. p. 23.]

collecting toys
And trifles for choice matters, worth a sponge;
As children gath'ring pebbles on the shore.
Paradise Regained, iv. 325.

IN No. LIV. of this *Journal*, p. 277, eight lines from the bottom, read, "He seizes skilfully on the producible *parts* of a subject." The words in *Italics* have been omitted by some accident.

On the quantity of the initial syllable in the two first verses of the Alcaic stanza.

A correspondent in No. LIV. p. 201, speaking of the controverted passage in Horace, Lib. i. Od. xvi. 36, "*Ignis Pergameas domos*," writes as follows : "I have retained this reading of the later editors, instead of the formerly universal one, *Ignis Iliacas domos*; but I do not think the reason for the preference very strong. Catullus frequently puts a trochæus in the first foot [place] of the Glyconian trimeter.—Horace, it is acknowledged, does so nowhere else; but this is not conclusive. He admits an iambus in the first foot of the Alcaic, *Vides ut alta*

stet nive candidum, of which a second example is hardly to be found."

We need not say that this is a mistake;¹ arising probably from hasty inspection or deficient recollection, or perhaps from an imperfect acquaintance with Horace's versification. We notice it merely because it gives us an opportunity of remarking on a peculiarity connected with this liberty as employed by Horace, viz. that it occurs more frequently in the first book than in the second, and in the second than in the third; there being indeed no instance of it in the latter after the fifth ode. This is the more remarkable, as the number of Alcaic stanzas in the respective books varies in an inverse proportion. We mention this, as otherwise the difference might appear to have been merely accidental. In the first book, containing 60 stanzas, the initial syllable is shortened eight times; in the second, containing 86 stanzas, 6 times; and in the third, containing 118 stanzas, only 4 times; so that the instances in the first book are, as nearly as possible, twice as numerous in proportion as those in the second, and those in the second twice as many as those in the third. We annex a catalogue of the instances.

Lib. i. Od. ix. 1. xxvii. 17, 22. xxxi. 9, 17. xxxv. 37, 38 (two consecutive lines). xxxvii. 22.

Lib. ii. Od. i. 6. vii. 22. ix. 5. xiii. 29. xiv. 6. xvii. 21.

Lib. iii. Od. i. 2, 26. iii. 34. iv. 78. v. 22.

Two of the above instances (Lib. ii. Od. xiii. 29. and xvii. 21.) are produced by the word *utrumque*:

Utrumque sacro digna silentio—

Utrumque nostrum incredibili modo—

It is obvious that according to the laws of prosody the initial syllable may be here either long or short; that it is short, however, may be inferred from the fact, that Horace, differing in

¹ Lib. i. Od. xxxvii. 14, "*Mentemque lymphatam Mareotico*," if the reading is correct, would have been a case in point; there being no other instance of the fifth and sixth syllables forming part of the same word, the word concluding with the sixth; an irregularity which has been copied by some of the modern Latin poets. Since the above was written, we perceive that Hermann has anticipated us in the conjecture of a *Mareotico*, of the truth of which we have but little doubt.

We may take this opportunity of suggesting that in Lib. i. Od. ii. 34, "*Quam Jocus circumvolat, et Cupido*," it would be better to write "*circum volat*," for the same reason as *εὐκω ποτι* in Il. A. 106, is preferable to *ὁ πῶποτι*. μάστιγιν κελαινῶν, οὐ πῶποτι μοι τὴ κρήνην ἔλας.

this from the rest of the Latin poets,¹ avoids using the cases of *uterque*, or its cognate adverbs, except in situations where the *u* is necessarily long. This holds good with regard to the Epistles and Satires, as well as the Odes. The only exceptions are the two passages above quoted, and Epod. x. 3,

Ut horridis utrumque verberes latus.

The presumption is, therefore, that it is short in these instances likewise. In the first book of the Epistles, Ep. vi. 10,

————— pavor est utrobique molestus,

some copies read *utrique*; but there can be no doubt that *utrobique* is the true reading.

In the fourth book, which contains 53 Alcaic stanzas, there is no instance of the first syllable being short, unless Od. iv. 58, can be accounted as such:

Nigræ feraci frondis in Algido.

where however it seems impossible to determine what quantity the poet attached to *nigræ*.

The same or nearly the same observation holds with regard to the initial syllable of the third line. The following are the only places in which it is made short.

Lib. I. Od. xvi. 19. xvii. 7. xxix. 7. xxxvii. 15.

II. Od. iii. 3. xvii. 3. xx. 11.

III. Od. iii. 71. xxix. 11.

IV. No instance.²

Hence it would appear that Horace in his latter days disapproved of this practice. It is, indeed, less remarkable that he should have abandoned it, than that he should have adopted it in the first instance, having rejected so many of the other licenses of Alcæus.

¹ Thus Virgil, *Æn.* vi. 635,

————— alacris palmas utrasque tetendit.

On the other hand, v. 460,

Creber utraque manu pulsat versatque Dæcta.

So *Ov. Met.* v. 166, compared with ix. 90.

² Hermann (*Elem. Doct. Metr.* p. 450-1) has given similar lists, but less complete.

CAMBRIDGE ENGLISH PRIZE POEM,

FOR 1823.

AUSTRALASIA.

THE Sun is high in Heaven: a favoring breeze
 Fills the white sail, and sweeps the rippling seas,
 And the tall vessel walks her destined way,
 And rocks and glitters in the curling spray.
 Among the shrouds, all happiness and hope,
 The busy seaman coils the rattling rope,
 And tells his jest, and carols out his song,
 And laughs his laughter, vehement and long,
 Or pauses on the deck, to dream awhile
 Of his babes' prattle, and their mother's smile,
 And nods the head, and waves the welcome hand,
 To those who weep upon the lessening strand.

His is the roving step and humor dry,
 His the light laugh, and his the jocund eye;
 And his the feeling, which, in guilt or grief,
 Makes the sin venial, and the sorrow brief.
 But there are hearts, that merry deck below,
 Of darker error, and of deeper woe,
 Children of wrath and wretchedness, who grieve
 Not for the country, but the crimes they leave,
 Who, while for them on many a sleepless bed
 The prayer is murmured, and the tear is shed,
 In exile and in misery, lock within
 Their dread despair, their unrepented sin,—
 And in their madness dare to gaze on Heaven,
 Sullen and cold, unawed and unforgiven!

There the gaunt robber, stern in sin and shame,
 Shows his dull features and his iron frame;
 And tenderer pilferers creep in silence by,
 With quivering lip, flushed brow, and vacant eye.
 And some there are who, in their close of day,
 With dropping jaw, weak step, and temples gray,
 Go tottering forth, to find, across the wave,
 A short sad sojourn, and a foreign grave;

And some, who look their long and last adieu
To the white cliffs that vanish from the view,
While youth still blooms, and vigor nerves the arm,
The blood flows freely, and the pulse beats warm.
The hapless female stands in silence there,
So weak, so wan, and yet so sadly fair,
That those who gaze, a rude untutor'd tribe,
Check the coarse question, and the wounding gibe,
And look, and long to strike the fetter off,
And stay to pity, though they seem to scoff.
Then o'er her cheek there runs a burning blush,
And the hot tears of shame begin to rush
Forth from their swelling orbs ;—she turns away,
And her white fingers o'er her eye-lids stray,
And still the tears through those white fingers glide,
Which strive to check them, or at least to hide.
And there the stripling, led to Plunder's school,
Ere Passion slept, or Reason learned to rule,
Clasps his young hands, and beats his throbbing brain,
And looks with marvel on his galling chain.
Oh ! you may guess from that unconscious gaze
His soul hath dreamed of those far fading days,
When, rudely nurtured on the mountain's brow,
He tended day by day his father's plough ;
Blest in his day of toil, his night of ease,
His life of purity, his soul of peace.
Oh yes ! to-day his soul hath backward been
To many a tender face, and beauteous scene ;
The verdant valley, and the dark-brown hill,
The small fair garden, and its tinkling rill,
His grandame's tale, believed at twilight hour,
His sister singing in her myrtle bower,
And she, the maid, of every hope bereft,
So fondly loved, alas ! so falsely left,
The winding path, the dwelling in the grove,
The look of welcome, and the kiss of love—
These are his dreams ;—but these are dreams of bliss !
Why do they blend with such a lot as his ?
And is there naught for him but grief and gloom,
A lone existence, and an early tomb ?
Is there no hope of comfort and of rest
To the scared conscience, and the troubled breast ?
Oh say not so ! In some far distant clime,
Where lives no witness of his early crime,

Benignant Penitence may haply muse
On purer pleasures, and on brighter views,
And slumbering Virtue wake at last to claim
Another Being, and a fairer Fame.

Beautiful Land! within whose quiet shore
Lost spirits may forget the stain they bore :
Beautiful Land! with all thy blended shades
Of waste and wood, rude rocks, and level glades,
On thee, on thee I gaze, as Moslems look
To the blest Islands of their Prophet's Book,
And oft I deem that, linked by magic spell,
Pardon and Peace upon thy valleys dwell,
Like two sweet Houris beckoning o'er the deep,
The souls that tremble, and the eyes that weep.
Therefore on thee undying sunbeams throw
Their clearest radiance, and their warmest glow,
And tranquil nights, cool gales, and gentle showers,
Make bloom eternal in thy sinless bowers.
Green is thy turf; stern Winter doth not dare
To breathe his blast, and leave a ruin there;
And the charmed Ocean roams thy rocks around,
With softer motion, and with sweeter sound :
Among thy blooming flowers and blushing fruit
The whispering of young birds is never mute,
And never doth the streamlet cease to well
Through its old channel in the hidden dell.
Oh! if the Muse of Greece had ever strayed,
In solemn twilight, through thy forest shade,
And swept her lyre, and waked thy meads along
The liquid echo of her ancient song,
Her fabling Fancy in that hour had found
Voices of music, shapes of grace, around ;
Among thy trees, with merry step and glance,
The Dryad then had wound her wayward dance,
And the cold Naiad in thy waters fair
Bathed her white breast, and wrung her dripping hair.

Beautiful Land! upon so pure a plain
Shall Superstition hold her hated reign?
Must Bigotry build up her cheerless shrine
In such an air, on such an Earth as thine?
Alas! Religion from thy placid Isles
Veils the warm splendor of her heavenly smiles,
And the wrapt gazer in the beauteous plan
Sees nothing dark except the soul of man.

Sweet are the links that bind us to our kind,
Meek, but unyielding, felt, but undefined;
Sweet is the love of brethren, sweet the joy
Of a young mother in her cradled toy,
And sweet is childhood's deep and earnest glow
Of reverence for a father's head of snow!
Sweeter than all, ere our young hopes depart,
The quickening throb of an impassion'd heart,
Beating in silence, eloquently still,
For one loved soul that answers to its thrill.
But where thy smile, Religion, hath not shone,
The chain is riven, and the charm is gone,
And, unawakened by thy wondrous spell,
The Feelings slumber in their silent cell.

Hush'd is the voice of Labor and of Mirth,
The light of day is sinking from the earth,
And Evening mantles in her dewy calm
The couch of one who cannot heed its balm.¹
Lo! where the Chieftain on his matted bed
Leans the faint form, and hangs the feverish head;
There is no lustre in his wandering eye,
His forehead hath no show of majesty,
His gasping lip, too weak for wail or prayer,
Scarce stirs the breeze, and leaves no echo there,
And his strong arm, so nobly wont to rear
The feather'd target, or the ashen spear,
Drops powerless and cold! the pang of death
Locks the set teeth, and chokes the struggling breath;
And the last glimmering of departing day
Lingers around to herald life away.

Is there no duteous youth to sprinkle new
One drop of water on his lip and brow?
No dark-eyed maid to bring with soundless foot
The lulling potion, or the healing root?
No tender look to meet his wandering gaze?
No tone of fondness, heard in happier days,
To soothe the terrors of the Spirit's flight,
And speak of mercy and of hope to-night?

¹ This sketch of the death of a New Zealander, and of the superstition which prevents the offering of any consolation or assistance under the idea that a sick man is under the immediate influence of the Deity, is taken from the narrative of the death of Duaterra, a friendly chieftain, recorded by Mr. Nicholas, Vol. ii. p. 181.

All love, all leave him !—terrible and slow
Along the crowd the whisper'd murmurs grow :
' The hand of Heaven is on him ! is it our's
To check the fleeting of his number'd hours ?
Oh not to us, oh not to us is given
To read the Book, or thwart the will of Heaven !
Away, away !' and each familiar face
Recoils in horror from his sad embrace ;
The turf on which he lies is hallow'd ground,
The sullen Priest stalks gloomily around,
And shuddering friends, that dare not soothe or save,
Hear the last groan and dig the destined grave.
The frantic widow folds upon her breast
Her glittering trinkets, and her gorgeous vest,
Circles her neck with many a mystic charm,
Clasps the rich bracelet on her desperate arm,
Binds her black hair, and stains her eye-lid's fringe
With the jet lustre of the Henow's tinge ;
Then on the spot where those dear ashes lie,
In bigot-transport sits her down to die.
Her swarthy brothers mark the wasted cheek,
The straining eye-ball, and the stifled shriek,
And sing the praises of her deathless name,
As the last flutter racks her tortured frame.
They sleep together ; o'er the natural tomb
The lichen'd pine roars up its form of gloom,
And lorn acacias shed their shadow gray,
Bloomless and leafless, o'er the buried clay.
And often there, when, calmly, coldly bright,
The midnight Moon flings down her ghastly light,
With solemn murmur, and with silent tread,
The dance is order'd, and the verse is said,
And sights of wonder, sounds of spectral fear
Scare the quick glance and chill the startled ear.

Yet direr visions e'en than these remain ;
A fiercer guiltiness, a fouler stain !
Oh ! who shall sing the scene of savage strife,
Where Hatred glories in the waste of life ?
The hurried march, the looks of grim delight,
The yell, the rush, the slaughter, and the flight,
The arms unwearied in the cruel toil,
The hoarded vengeance and the rifled spoil,
And, last of all, the revel in the wood,
The feast of death, the banqueting of blood,

When the wild warrior gazes on his foe
 Convulsed beneath him in his painful thro',
 And lifts the knife, and kneels him down to drain
 The purple current from the quivering vein?
 Cease, cease the tale; and let the Ocean's roll
 Shut the dark horror from my wilder'd soul!

And are there none to succour? none to speed
 A fairer feeling and a holier creed?
 Alas! for this, upon the Ocean blue,
 Lamented Cook, thy pennon hither flew;
 For this, undaunted o'er the raging brine,
 The venturous Frank upheld his Saviour's sign.
 Unhappy Chief! while Fancy thus surveys
 The scatter'd islets, and the sparkling bays,
 Beneath whose cloudless sky and gorgeous sun
 Thy life was ended, and thy voyage done,
 In shadowy mist thy form appears to glide,
 Haunting the grove, or floating on the tide;
 Oh! there was grief for thee, and bitter tears,
 And racking doubts through long and joyless years;
 And tender tongues that babbled of the theme,
 And lonely hearts that doated on the dream.
 Pale Memory deem'd she saw thy cherish'd form
 Snatch'd from the foe, or rescued from the storm;
 And faithful Love, unfailing and untired,
 Clung to each hope, and sigh'd as each expired.
 On the bleak desert, or the tombless sea,
 No prayer was said, no requiem sung for thee;
 Affection knows not, whether o'er thy grave
 The Ocean murmur, or the willow wave;
 But still the beacon of thy sacred name
 Lights ardent souls to Virtue and to Fame;
 Still Science mourns thee, and the grateful Muse
 Wreathes the green cypress for her own Peyrouse.

But not thy death shall mar the gracious plan,
 Nor check the task thy pious toil began;
 O'er the wide waters of the bounding main
 The Book of Life must win its way again,
 And, in the regions by thy fate endear'd,
 The Cross be lifted, and the Altar rear'd.

¹ From the coast of Australasia the last despatches of La Peyrouse were dated. *Vid.* Quarterly Review for Feb. 1810.

With furrow'd brow, and cheek serenely fair,
The calm wind wandering o'er his silver hair,
His arm uplifted, and his moisten'd eye
Fix'd in deep rapture on the golden sky,—
Upon the shore, through many a billow driven,
He kneels at last, the Messenger of Heaven!
Long years, that rank the mighty with the weak,
Have dimm'd the flush upon his faded cheek,
And many a dew, and many a noxious damp,
The daily labor, and the nightly lamp,
Have reft away, for ever reft, from him,
The liquid accent, and the buoyant limb :
Yet still within him aspirations swell
Which time corrupts not, sorrow cannot quell—
The changeless Zeal, which on, from land to land,
Speeds the faint foot, and nerves the wither'd hand,
And the mild Charity, which, day by day,
Weeps every wound and every stain away,
Rears the young bud on every blighted stem,
And longs to comfort, where she must condemn.
With these, through storms, and bitterness, and wrath,
In peace and power he holds his onward path,
Curbs the fierce soul, and sheathes the murderous steel,
And calms the passions he hath ceased to feel.

Yes ! he hath triumph'd !—while his lips relate
The sacred story of his Saviour's fate,
While to the search of that tumultuous horde
He opens wide the Everlasting Word,
And bids the Soul drink deep of Wisdom there,
In fond devotion, and in fervent prayer,
In speechless awe the wonder-stricken throng
Check their rude feasting and their barbarous song :
Around his steps the gathering myriads crowd,
The chief, the slave, the timid and the proud ;
Of various features, and of various dress,
Like their own forest-leaves, confused and numberless.
Where shall your temples, where your worship be,
Gods of the air, and Rulers of the sea ?
In the glad dawning of a kinder light,
Your blind adorer quits your gloomy rite,
And kneels in gladness on his native plain,
A happier votary at a holier fane.

Beautiful Land ! Farewell !—when toil and strife,
And all the sighs, and all the sins of life

Shall come about me, when the light of Truth
 Shall scatter the bright mists that dazzled youth,
 And Memory muse in sadness on the past,
 And mourn for pleasures far too sweet to last,
 How often shall I long for some green spot,
 Where, not remembering, and remember'd not,
 With no false verse to deck my lying bust,
 With no fond tear to vex my mouldering dust,
 This busy brain may find its grassy shrine,
 And sleep, untroubled, in a shade like thine!

W. M. PRAED,

COLL. TRIN. ALUMN.

DE PARTICULIS 'ΟΠΩΣ ET 'ΟΜΩΣ ΜΗ.

[Vid. Miscell. Critica. Vol. I. P. 111.]

Nūn δ' ἡνίκ' οὐκ ἔτ' ἔστιν εἰς σὲ δὴ βλέπω,
 ὅπως τὸν αὐτόχειρα πατρός σου φόνου
 ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν
 Ἀγισθόν.

Ad Sophocl. Electr. 942 sq. Herm

ITA Brunckium sequuti scripserunt Erfurdii, Schaeferus, Hermannus, quamquam optimi libri Mss. et edd. veteres in conjunctivo aoristi primi κατοκνήσης consentient. Quanto quidem amore ille amplexus sit Davesii regulam, ab omnibus iere recentioribus grammaticis et criticis canonis loco receptam, ex qua conjunctiones causales ὅπως et ὅπως μὴ, quum praesentis, aoristi primi passivi et aoristi secundi conjunctivo jungantur, ab usu aoristi primi activi et medii recedant, et pro iis indicativi futurum requirant (cf. Matth. gr. gr. p. 738.), illud inquam Brunckii studium ex eonotissimum est, quod de ratione hujus praecepti eadem fere novies, et quod excurrit, repetere et ejus ipsi causa permultos tragicorum et Aristophanis locos corrigere ratum habebat (v. Br. ad Aesch. Prom. 155. ad Soph. Aj. 556. Oed. Tyr. 1392. Eurip. Med. 325. Aristoph. Lys. 384. 1305. Ran. 378. 1365. Conc. 295.) Habebant igitur emendandi cupidi, quo viterentur, ubi contra praestantissimorum codicum consensum 'conjunctivum aoristi primi in futuri indicativum mutabant. Quod nupetrime Lo-

beckium ad Phrynich. p. 735. suo exemplo defendisse et justum censuisse vehementer doleo. Attamen exstitit unus alterque, cui haud exiguus numerus locorum, in scriptoribus pedestris orationis inventorum, pro futuro aoristum illum exhibentium, ubi optime firmatam lectionem mutare nefas videretur, dubitationem injiceret animumque agitare, ut Davesii hac in re auctoritati nimium tribui existimaret. Nominandi sunt ex eorum numero Heindorfius ad Plat. Protag. p. 476. Heldius in Actt. Monac. ii. 2. p. 159. 160. et Poppo obs. Thucyd. p. 155. (ed. Tom. i. p. 136 sq.) et ad Xenoph. Cyrop. iii. 1. 27. Hi quidem ad scriptores pedestris orationis spectarunt; verum nulla ratio adest, cur non eodem modo ad poetas extendere liceat aoristi primi act. et med. usum canoni isti contrarium, quemadmodum de particulis οὐ μή Davesii præceptum in forum vocat Hermannus in Ephh. Lips. 1807. iii. p. 1771. et ad Sophocl. Ajac. 557. Idem igitur de illis ὅπως et ὅπως μή valere opinor, quod de οὐ μή contra Davesium contendere potest, latiore videlicet patere usum, dummodo recte distinguatur et constituatur, utrum ὅπως sit *quomodo*, modum præbens, an *ut* finem consiliumque indicans. Inter utrumque enim non nihil interesse mihi videtur, quamquam non nescio, discrimen negari ab Hermannus ad Vig. p. 791. (ubi verissime monet, de ὅπως idem valere quod de ὅπως μή) et ad Soph. Ajac. 1200. Illud quidem, quo quis exprimit, qua via rem efficiat, nullam vim habet in constructionem modorum, nisi eam, quæ simul definitur e totius orationis colore atque conditione, aut recta aut obliqua, perinde ac ὡς et Latinorum *ut*; potest igitur cum omnibus indicativi, conjunctivi et optativi temporibus jungi. Ideo non nisi recta progreditur usus cum præsentis indicativo v. c. Il. 8. 37. ἔρξον, ὅπως ἐθέλεις. Soph. Trach. 443. ὅπως θέλει. Xenoph. Cyrop. iii. 3. 20. et al., cum perfecto Eurip. El. 1054. Matth. ὅπως τίθηκας rel. Alterum ὅπως, quo finis rei faciendæ declaratur, indicativum, conjunctivum, optativum eo modo requirit, quem certis argumentis probarunt Hermann. de emend. rat. gr. gr. p. 206 sq. ad Viger. p. 850 sq. Matth. gramm. p. 733 sq. Monk. ad Eurip. Hippol. 643. et minus caute Elmsl. ad Soph. Œd. Tyr. 1389. Ut ἵνα, ὅπως etiam, conjunctio causalis, nunquam cum præsentis aut perfecti indicativo construitur, nisi aliam expositionem postulante totius enunciationis ratione. Tota autem utriusque usus particulæ ὅπως diversitas in eo continetur, quod, ubi *modus* agendi ostenditur, ipsa actio primas totius sententiæ partes obtinet, ubi vero *consilium* significatur, quo agens uteris, vis enunciationis comprehenditur in verbo orationis rectæ, quæ particulam istam exhibenti obliquæ proxime præcedit aut cum ea arctissime cou-

juncta est. Ita vide, ut res exemplo lucem sibi vindicet, annon diversus in eo *cura ut valeas* sit orationis color, quum illud *cura quomodo valeas* comparaveris. Alterum invertendo hunc evolves sensum: *valetudinem servare non potes, nisi curando s. summum valetudinis servandæ est cura*; alterum dispiciendo hæc doceberis: *modus curæ valetudinem comparat*. Utrumque si græce ita reddis σπουδάξε, ὅπως ὑγιαίνης, non male facies; duplex autem per se manet constructionis ratio, quum ὅπως ut b. l. conjunctivum postulet ob prægressum præsens σπουδάξε, ὅπως quomodo nullam in conjunctivum vim exercent, qui tamen recte adhibetur, ut demonstrat, fieri aliquid posse suppeditata ratione, cur fieri possit. Cavendum modò, ne fraudi sit vernaculum nostrum *wie*, (Angl. *as, how*) quod quum in utramque enunciationem congruere videatur, juste nil nisi modum actionis cognosci patitur. Sed hæc nunc hactenus. Ex illo nota, aliter se habere cum eo, a quo discessimus, Eurip. Med. vers. 1090.

πρῶτον μὲν ὅπως θρέψουσι καλῶς,

quem ita recte emendarunt novissimi editores, Elmsleio scite monente, ὅπως esse ὅτω τρόπῳ, ignorante quidem veram Brunckianæ vel potius Barnesianæ emendationis θρέψουσι (anlea legebatur θρέψωσι) rationem, quam hoc modo apte ob oculos fert Matthiæus: "de quo ob sequens ὁπόθεν λείψουσι vix quisquam dubitet." Non debebat igitur Elmsleius, Brunckii vestigia premeus, cujus notam ad Med. 325. citat, hunc ipsum versum cum illo confundere, quum non æque ὅπως ibi modum indicet, sed finem.¹ Quare non aptis exemplis utitur Britannus egregius Æsch. Prometh. 85. et 468.

Sed omnino versui in fronte hujus schedulæ conspicuo certa emendatione restituendum est κατοκνήσῃς, quemadmodum aliis in locis conjunctiones causales οπως et ὅπως μὴ cum conjunctivo aoristi primi activi mediique constructæ tragicis vindicandæ sunt, ubi rectum membranæ præcipiunt. Illud ipsum, quod Hermannus et Elmsleius de particulis οὐ μὴ senserunt (neuter enim sententiam suam uberius explicuit, id quod in posterum spero fore,² causæ etiam erit, cur ὅπως et ὅπως μὴ justam usus latioris extensionem recuperare æquum sit. Videamus vero, quæ

¹ Quo in loco duplicem lectionem, μέγας et μενεῖς bonorum codd. editionumque veterum auctoritas tuetur, quod secus eventurum fuisse opinor, si ὅπως fr. l. particula causalis esset. Sed aliud argumentum μενεῖς præferri jubet.

² Elmsleium video ad Bacch. 314. ita promississe: "Dawesio aliisque, οὐ μὴ γράψῃ et similia solæge dici statuunt, copiose respondebo ad Sophocel. Œd. Col. 179."—Ceterum exempla solutæ orationis v. ap. Hen-

sibi voluerit Davesius regulam suam constituendo, ex qua non unum, sed centena exempla corrigenda esse sequitur, si vera est. Exinde autem statuit, "quod nusquam conspicietur aoristus ille ad dictas voculas referendus, præterquam ubi metri ratio futurum recipiat; cum contra tamen futurum indicativum sexcentis in locis exstet cum voculis illis conjunctum, quorum in nullam salvis metri legibus aoristus ille invehi possit." De futuri quidem legitima adhibitione nemo dubitabit;¹ Davesii autem rationatio ex eo, quod non usque quaque locum inter se commutare possint duæ res positæ, ad id ducta, ut ostendat, alterutram tantum jure recipi posse, ut quævis ejusmodi argumentatio labat, et si subtilis vera tamen esse nequit. Ex illa locum commutandi interdum inopportunitate et impotentia sequitur potius, unicuique constructionum illarum, ad quas ipsas transeamus, inesse peculiare aliquid, alteram ab altera discernens. Nisi forte aliæ intercedant causæ, quibus perspectis in suspicionem cadat illa constructio, de qua nobis non certissimum est. Igitur necesse erat Davesium percontari, annon aliqua diversitas intercedat aoristi primi usum inter et futuri indicativi, præmissis conjunctionibus ὅπως et ὅπως μὴ; quæ profecto adest. Rem declarabo ex Æschyli loco, quem mecum communicavit vir quidam amicissimus, Choeph. v. 262—4., qui in edd. Schutzii et Butleri ita leguntur:

σιγαῖ' ὅπως μὴ πύσεταιί τις, ὃ τέκνα,
γλώσσης χάριν δὲ πάντ' ἀπαγγείλῃ τάδε
πρὸς τοὺς κρατοῦντας.

Porson. ἀπαγγελαί; Aldinæ et Robortellianæ lectionem vulgatam verissimam censeo. Qui versus idcirco in nostram rem optime convertuntur, quia junctim apparent futurum et aoristus primus post ὅπως μὴ. Nimirum triplex oritur consideratio definiendo illi discrimini, temporis, extensionis, et agendi finis. Et primum respiciendum ad tempus; futurum enim locum habet, ubi rem aliquam, cujus causa agendum est, in posterum effectum iri aut speramus aut metuimus, nescii, quo tempore id eveniat, serius an ocyus; aoristi usus postulat, ubi persuasio suppetit, rem illam futuro quidem, sed quod certius indicari possit, tempore peragendam esse. Altera ratio innuit actionem aut

dorf. ad Plat. Phædon. p. 44.; neque tangenda sunt loca, quæ corrigi vult Matthiæus gr. gr. §. 516. b. not. 1. Falsum tenet Monkius quoque ad Eurip. Hippol. 602.

¹ V. præter Matth. gramm. gr. p. 738. Abresch. diluc. Thuc. p. 445. Toup. emend. ad Suid. Tom. i. p. 45. Morus ad Isocr. Pan. p. 59. Spohn. Jacobs. addit. anim. ad Athen. j. 246. ad Achill. Tat. p. 923.

celerius perficiendam atque uno quasi momento absolvendam; aut longius durantem vel sæpius repetitam. Tertium momentum constituit consilium actionis, quod nobis non proponere possumus, nisi cuncta expectatione, fore ut propositum assequamur: et ea quidem loquendi conditio, ex qua illa expectatio aut clarius aut obscurius innuenda est, verbi flexionem mutat. Ita rem se habere puto, quum tragici aut futurum aut aoristum cum particulis jungunt, ut futurum adhibeant, ubi qui certo aliquo consilio agit, dubius est, an ad finem optatum perveniat, itaque facit, fieri tantum posse, ut finem assequatur, aoristum usurpent, ubi quis dicit, se aliquid facere aut facturum esse, vel alios monet, eventum consilii ita certum ponens, ut eum fere jam pro re facta habeat.¹ Quod igitur Æschylus chorum ita loquentem instituit, ut futurum *πέυσεται* aoristo *ἀπαγγείλη* præmittat, eo consilio fecisse videtur, ut ille significet audiri posse incerto tempore, aut multa aut pauca, sed nescire se, an revera audiatur, quæ illi nunc non reticeant, quibus verba facit; contra non dubius hæret, quin is, qui dicta audiverit, audita principibus renuntiaturus sit, et quidem festinanter, in quo simul opponitur dicendi actus transcurso quasi peragenda. Ex qua quidem sententia verba ista latine sic exponas: *tacete; nisi enim taceatis, facile audiat aliquis aliquando, quæ loquuturi estis; tum vero persuasum habeo: hæc illum statim principibus esse renuntiaturum.* Alia etiam exempla subjungam. Ad futuri usum vide Sophocl. Phil. 1068. 1069. *χῶρει συ' μὴ πρόσλυσσε γενναῖός περ ὦν, ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς, ἢ nobis hanc nostram aliquando corrumpas*; id quamvis non certe sciam an eveniat. Eurip. Iph. Taur. 1020. *σοὶ δὲ μέλειν χρὴ τᾶλλ', ὅπως ἔξει καλῶς* hoc innuit: *cura, nam si curas, facile cetera bene procedent.* Elect. 839. *οὐχ ὅπως πανοτηρίαν θοινασόμμεθα, Φθιάδ' ἀντὶ Δωρικῆς οἴσει τις ἡμῖν κοπίδ'*; *nōne aliquis nobis cultrum feret, qui putet, nos accepto illo sacrificium esse celebraturos?* Hæc sufficiant. Aoristum aut videas jure suo positum, cf. locum, qui disputationis ansam præbuit, ubi Electra Chrysothemidem alloquitur: "*ad te respicio, ne cuncteris mecum Ægisthum occidere s. ita, ut nunc certissime et statim occidas.* Eurip. Troad. 445. *στεῖχ', ὅπως τάχιστ' ἐς ἄδου νυμφῶν γημώμεθα, ut-nubamus* (ubi jam propter *τάχιστ'* futurum poni nequit), id quod quidem revera facturi sumus. Plutarch. Alcib. 23. *ἔλεγεν*

¹ De simili aoristi usu v. Matth. ad Eurip. Med. 1053. Gramm. gr. §. 506. 2., ad quem tamen non referendus est Il. 2. vs. 158., cujus in grammatica aliam explicationem addidit, priori suæ et Boeckhianæ (ad Quad. Pyth. iv. 56. Isthm. v. 5.) longe præferendam.

τοῦτο πράττειν, ὅπως-βασιλεύσωσιν. Thuc. ii. 67. ὅπως μὴ-βλάψωσιν.¹ Ita quoque res conspicitur, ubi omittuntur ὁρᾶν, ὄρα et similia, cujus exempla dederunt Valcken. ad Herod. p. 477. ad Theocr. Adon. p. 30. Kuster. ad Aristoph. Plut. 326. Bergl. ad Alciph. opp. p. 194. Beck. ad Aristoph. Av. 131. Brunck. ad Soph. Phil. 55., qui hic quoque more suo mutavit, ubi nil mutandum, Erfurdt. ad Ajac. 557. Zeun. ad Vig. p. 435. a. 3. Herm. ib. p. 792. Schæf. ad Bos. p. 643. ell. p. 657. ad Pors. Hecub. 402. Jacobs. ad Achill. Tat. l. c. Cave vero cum ejusmodi locis talia confundas, in quibus ὅπως particula comparativa ex abundantia quadam sermonis adjicitur, ut Eurip. Hecub. 395., ad quem vs. v. not. Matth. Herm. de ell. et pleon. p. 201. ad Viger. p. 791 sq. Seidl. ad Eurip. Troad. 117.

Ab hoc usu paullulum in eo recessisse videntur Græci, quod plerumque ὅπως ut cum futuro addunt, verbis *sperandi* prægressis, ὅπως μὴ ne post verba *timendi* cum aoristo primo construunt. Illud ostendunt v. c. Eurip. Heracl. 1051. μὴ γὰρ ἐλπίσῃς ὅπως αὐθις πατρώας ζῶν ἔμ' ἐκβαλῆς χθονός. Soph. Electr. 951. Hm. καὶ τῶνδε μέντοι μηκέτ' ἐλπίσῃς ὅπως τεύξει ποτ'; hoc demonstrant Soph. Œd. Tyr. 1075. δέδοιχ' ὅπως μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξῃ κακὰ, ubi me non movet, quod contra bonos libros Brunck. Schæf. Erf. Elml. scripserunt ἀναρρήξει, prægresso jam Heathio, cujus exemplum sequutus est Porsonus quoque (Aristophanica p. 183. Dobr.), Eurip. Heracl. 259. ὅμως δὲ καὶ νῦν μὴ τρέσῃς, ὅπως σέ τις σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσῃ βία, quod in ἀποσπάσει injuria mutavit Elmsleius. Quod quidem evenisse puta lingua magis accedente ad hominum sensum a natura insitum, quippe quum metus fortior sit affectus quam spes, resque adversas nobis celerius accidere putemus quam secundas contingere. De quo linguæ ingenio alias plura.

Verum et aoristi secundi formæ passivæ usum negare videtur Davesius, quo commotus Eurip. Hippol. vers. 520. δέδοιχ', ὅπως μοι μὴ λίαν φανῇ σοφῇ corrigendum putabat Monkius, qui dedit φανῇ. At non minus veri vestigia relinquunt huic opinioni

¹ Quæ quum hactenus scripseram, forte in manus incidit libellus, ceteroquin etiam bonæ frugis, cui titulus est: "De orationum Olynthiarum ordine scr. Rud. Rauchenstein." Præf. est Fr. Passow. Acc. fascic. observatt. philol. et crit. in Demosth. Philipp. auct. J. H. Bremio (auctore hoc sensu senioris latinitatis est) Lps. 1821." Ex quo quum videram Bremium in eadem palæstra versatum (p. 74. 75.), mea libenter retinere volui; quum argumenta illius inspexissem a meis diversa, hæc peritioribus dijudicanda tradeŕe ausus sum, ut me, si erraverim, meliora edoceant, enixe rogans.

addicti, quippe qui caveant, ne id odio quodam illius aoristi faciant; ut enim dubitari nequeat, tragicos præsertim aoristum primum formæ passivæ secundo ejusdem formæ prætulisse (v. Pors. ad Eurip. Phœn. 961. advers. p. 221. Buttm. gramm. maj. Tom. I. p. 451.) minime tamen, præterquam ubi cum aliusmodi quadam vitii suspitione conspicitur secuudus ille, omnino est auferendus, quum proprie notatione sua non differat ab altero, et plerumque usus sive molliori sive duriori elocutione, prout sententia ferebat, sit constitutus. (Cf. Hermann. ad Eurip. Hec. 333.) Ceterum gaudent perfecta et aorista passiva sæpius significatione media (Matth. gramm. §. 493. c. et quos laudant Herm. ad Viger. p. 748. Spohn. ad Isocr. Paneg. p. 103.), ut etiam *παρῆς* illo loco, rejectum ab Elmsleio quoque (ad Soph. Œd. Tyr. 1075.) et Matthiæo.

Singularis quædam loquendi ratio conspicitur in eo, quod sæpe *ὅπως* junctum videas cum *ὅτι* v. c. Soph. Ant. 329. Œd. Col. 1. 72. Phil. 522. El. 1471. Eurip. Med. 173. Iph. Taur. 385. 666. Hippol. 605. et al. Quam constructionem Latini imitati sunt iis *non est quod*; interest vero, quod *ὅτι* *ὅπως*, quia nil continet nisi majorem vim enunciationi rectæ additam, rarissime cum conjunctivo construitur, ita *profecto non audit*, futuro frequenter additum. Idem est *ὅτι* *ὅπως*. V. Daves, misc. p. 276.

Ex iis, quæ jam disputavimus, elucet simul, non ejusdem stirpis esse illud *ὅπως*, quod inservit modum definiendo cum eo, quo consilium editur, utpote alterum ab extensione particulæ *πῶς*, alterum producta conjunctione *ὥς* exortum.

Dab. Bonnæ.

H. HARLESS.

OBSERV. AD TACITUM SCR. T. BADEN.

[Vid. Miscell. Critica. Vol. I. P. III.]

AN. 1, 73. "Rubrio crimini dabatur violatum perjurio nomen Augusti." Lege cum Freinshemio *numen Augusti*. Ibid. 3, 66. *Silanum—corripiunt, objectantque violatum Augusti numen, spretam Tiberii majestatem.*

4, 2. "Vim præfecturæ, modicam antea, intendit, dispersas per urbem cohortes una in castra conducendo; ut simul imperia acciperent, numeroque, et robore, et visu inter se, fiducia ipsis, in ceteros metus crederetur." Scribe *redderetur*, id est, efficeretur. Livius 3, 26. *tantam vastitatem in Sabino agro reddidit*. Utrumque verbum in Mss. confundi, ostendit Burmannus ad Val. Flaccum 2, 292.

14, 31. "rapiunt arma, commotis ad rebellionem Trinobantibus, et qui alii nondum servitio facti, resumere libertatem occultis conjurationibus pepigerant." Lege: *qui alii nondum servitia*, hoc est, *servi, facti*. Livius 2, 10. *servitia regum superborum*.

Hist. 1, 8. "Rufus, vir facundus, et pacis artibus, bellis inexpertus." Faërnus verbis *pacis artibus* addi volebat *clarus*. Verior, Tacitique consuetudini propior Rhenani est ratio, intelligentis ex sequenti verbo *expertus*. Ita et infr. c. 29. *alii formidine augentes, quidam minorum vero, augentes scilicet, verum*. Annal. 12, 54. *Cumano, cui pars provinciæ habebatur: ita divisus, ut huic Galilæorum natio, Felici Samaritæ parerent. divisus* sc. partibus. *ibid.* c. 64. *Agrippina, quæ filio dare imperium, tolerare imperitantem nequibat. dare imperium* intellige, quibat. Eadem defectionis figura dixit Livius 43, 17. *Eo anno, postulantibus Aquileiensium legatis, ut numerum colonorum augeret, 1500 familiæ ex senatusconsulto scriptæ* etc. ubi vide Doering. et ad 41, 20.

Ibid. 87. "Curam navium Oscus libertus retinebat, ad observandam honestiorum fidem invitatus." hoc est, occasionem nactus ad observandam honestiorum fidem. Velleius 2. 129, 3. *Quotiens populum congiariis honoravit, senatorumque censum, cum id senatu auctore facere potuit, quam libenter explevit, ut neque luxuriam invitaret, neque honestam paupertatem peteretur dignitate destitui*.

De Orat. Dialog. c. 26. "Equidem non negaverim, Cassium Severum—posse oratorem vocari, quanquam in magna parte librorum suorum plus vis habeat, quam sanguinis." Forte: *plus bilis*, hoc est, iræ, quomodo legi volebat Gronovius.

FR. JACOBSII NOTÆ CRITICÆ IN ÆLIAN. ET PLUTARCH.

[Vid. Miscell. Critica. Vol. I. P. III.]

ÆLIANUS in Historia Animalium 1. 45. p. 29. de dryocolapte ave hæc habet: Ζῶον δὲ ὁ δρυοκολάπτης, ἐξ οὗ ἄρα καὶ κέκληται ἔχει μὲν γὰρ ῥάμφος ἐπίκυρτον, κολάπτει δὲ ἄρα τούτῳ τὰς δρύς. Ad quæ verba *Schneiderus* in curis secundis, quæ penes me sunt, hæc notavit: "Ita vulgatur. Sed κέκληται notionem suam demum accipit e sequentibus ἔχει μὲν. Igitur γὰρ seclusi et distinctionem mutavi. Nam vix feret aliquis dictionem κέκληται ὁ δρυοκολάπτης ἐκ τοῦ δρυοκολάπτου." Fugit virum doctissimum vera loci depravati restituendi ratio. Vitium enim non est in verbis ἔχει μὲν γάρ—sed in iis, quæ præcedunt: ἐξ οὗ ἌΡΑ καὶ κέκληται. Scribendum autem procul dubio: ἐξ οὗ ΔΡΑΙ καὶ κέκληται. Cujus emendationis veritas apparet ex L. 1. c. xxxvi. de pisce remora: ἥ δὲ ἔχενῃς ἐπέχει τὰς ναῦς, καὶ ἐξ οὗ ποιεῖ καλοῦμεν αὐτήν. et magis etiam de eodem pisce 11. c. xvii. λαχῶν ἐξ ὧν δρᾶ τὸ ὄνομα. Eadem fortasse medicina adhibenda loco vexato in Variis Hist. L. 1. c. xv. ubi de columbis: εἴτα τῶν νεοττῶν γενομένων, ὁ ἄρρην ἐμπτύει αὐτοῖς, ἀπελαύνων αὐτῶν τὸν φθόνον, φασὶν, ἵνα μὴ βασκανθῶσι, ΔΓΑΡΑ τοῦτο. Hæ si sincere scripta, probati debet *Coraii* ratio, postrema verba interpretantis per διὰ γε τοῦτο, i. e. διὰ τὸ ἐμπτυσμα. Sed vide, an non scribendum sit: ὁ ἄρρην ἐμπτύει αὐτοῖς, ἀπελαύνων αὐτῶν τὸν φθόνον, φασὶν ἵνα μὴ βασκανθῶσι ΔΡΑΙ ΓΑΡ τοῦτο. In his sedes, quam γὰρ occupat, nemini offensionem erit, qui meminerit eorum, quæ scripsit *Hermannus*. ad *Orpheum* p. 826. et *Schæferus* in *Meletem*. p. 76.

In Historia Anim. 1. c. xlv. p. 30. de συνοδοντι pisce, ejusque captura: καὶ οἱ μὲν παρατεταγμένοι εἰς τοῦτο ἀτρεμοῦσιν. ἐκ δὲ τῆς ἀλλοτρίας ἀγέλης συνόδων ἀφίκετο, καὶ καταπίνει τὸ ἀγκιστρον, ἐρημίας λαβὼν μισθὸν τὴν ἄλωσιν. *Gronovius* pro ἘΚ δὲ corrigit Εἰ δὲ—quo admissio proxima quoque corrigenda forent. Sed valde suspicor, *Ælianum* scripsisse, Εἰς δὲ τῆς ἀλλοτρίας ἀγέλης—quod et præcedentibus consentaneum, οἱ συνοδόντες οὐκ εἰσι μόναι, et sequentibus, ἐρημίας λαβὼν μισθὸν τὴν ἄλωσιν. De litteris εἰς et ἐκ facile inter se permutatis vide *Porson*. in *Advers*. p. 53.

In historia de accipitre L. 11. c. xlii. p. 67. legitur: εἰ δὲ σώματος ἄψεται, μένει ἀγευστος καὶ ποτοῦ, ἐὰν εἰς αὐλακα ἐποχτεῖται εἰς ἄνθρωπος. *Conr. Gesnerus* priora quatuor verba, quæ contex-

tum turbant, delenda censuit. Alii aliter tentarunt; nos quoque in Append. ad Porson. Adv. p. 311. Nihil difficultatis superesset, verbis sic scriptis: εἰ δὲ πώματος ἐφίσται, μένει ἄγυστος καὶ ποτοῦ—De vocibus πῶμα et σῶμα inter se permutatis dixi in Not. ad Anth. Pal. p. 649.

De perdicum maribus L. III. 16. p. 85. narrat *Ælianus*: οὕτω δὲ ἐστὶν ἀπόλαστον τὸ τῶν περδίκων γένος, ὥσθ' ὅταν αὐτοὺς ἀπολιποῦσαι, εἴτα ἐπωάζουσιν αἱ θήλειαι, οἷδε ἐπίτηδες εἰς ὀργὴν πρὸς ἀλλήλους ἐξάπτουσι, καὶ καίουσὶ τε καὶ καίονται πικρότατα. In his ἐπωάζουσιν ex Cod. Mon. emendavimus in Not. ad Anth. Pal. p. 62. Præterea *Schneiderus* ὁ μαχαρίτης in Cur. sec. aut εἰς aut πρὸς abundare monuit. Neutrum abundat, sed scribendum: οἷδε ἐπίτηδες εἰς ὀργὴν πρὸς ἀλλήλους ἐξάπτουσι. L. VIII. i. p. 234. οὗτοι δὲ ἄρα οἱ κύνες—ἔλαφον μὲν θηράσαι, ἢ συὶ συμπεσεῖν ἀτιμάζουσι· χαίρουσι δὲ ἐπὶ τοὺς λόντας ἄττοντες. *Philostat.* Vit. Soph. II. 12. p. 593. καὶ ἐς πάρδαλιν ἄττει, ubi vett. editt. ἄπτει. Homium vocabulorum permutatio frequentissima est.

De helluonum luxuria, qui pavones ob colorum pulcritudinem mactant, L. III. 42. p. 100. τοῦ γὰρ ὄρνιθος τὰ μὲν πτερὰ κόσμος ἐστὶ, τὸ δὲ σῶμα ἦν τι οὐδέν. Scribendum procul dubio, ἢ τι ἢ οὐδέν. Sic enim solet *Ælianus*, quod non inobservatum reliquit *Conr. Gesnerus* in Prolegg. p. xxv. Debat autem hoc scriptor elegantium locutionum curiosissimus, *Herodoto* L. III. 140. p. 270. Σὺ ἀναβέβηκε δὲ ἢ τις ἢ οὐδεὶς πω. ubi vid. *Valckenarium*. Ad rem conf. *Horat.* II. Sermon. II. 23. sq.

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Apud *Plutarchum* initio libri περὶ σαρκοφαγίας, cujus nonnisi particulæ supersunt, T. II. p. 993. B. legitur: ἐγὼ δὲ θαυμάζω καὶ τίνι πάθει καὶ ποῖα ψυχῇ ἢ λόγῳ ὁ πρῶτος ἀνθρώπος ἤψατο φόνου στόματι, καὶ τεθνηκότος ζώου χεῖλεσι προσήψατο σαρκός· καὶ νεκρῶν σωμάτων καὶ εἰδώλων προθέμενος τραπέζας, ὅψα καὶ τροφὴν καὶ προσέτι εἰπεῖν τὰ μικρὸν ἔμπροσθεν βρυχώμενα μέρη καὶ φθεγγόμενα καὶ κινούμενα καὶ βλέποντα. In his verbis duo videbantur depravata *Wyttenbachio*; primum προσήψατο, quod in προσέψαυσε censebat mutandum, fortasse propter præcedens ἤψατο; tum, quod certius, verba καὶ προσέτι εἰπεῖν, in quibus existimabat latere προήχθη ποιεῖν. De ποιεῖν non dubito quin verum sit, sed in præcedentibus syllabis lenius requiro remedium. Quum mihi in his verbis poetici sermonis vestigia deprehendisse videar, his inhærens legendum esse suspicor:

ὅψα καὶ τροφὴν κύτους

ἔτλη ποιεῖν τὰ μικρὸν ἔμπροσθεν

βρυχώμενα μέρη. quæ de Polyphemi aliquo aut de simili mon-

stro dicta esse potuerunt. ἔτλη ποιεῖν proxime certe abest ab εἰσιπεῖν, nec κύτους multum abhorret a καὶ προς. Nicander Alexiph. v. 122. περιψάουσι δ' ἀνίαί θάρηκος, τῷ χόνδρος ὑπὲρ κύτος ἔτετο γαστρὸς. Alciph. L. 111. 7. p. 292. πλείονα ἢ κατὰ τὸ κύτος τῆς γαστρὸς ἐσθλὴν ἀναγκάζοντες. Orpheus ap. Clem. Alex. p. 63, 29. et 723, 7. ἰθύνων κραδίης νοσρὸν κύτος. Alia de translato vocabuli κύτους usu dedi in Addit. ad Athen. p. 243. Non minus recte scripseris: ὅψα καὶ τροφὴν γαστρὸς ἔτλη ποιεῖν τὰ μικρὸν ἔμπροσθεν βρυχώμενα μέρη—solutis a scriptore poetæ numeris.

Ibid. p. 995. C. ἡ τοῖς μὲν πρώτοις ἐκείνοις ἐπιχειρήσασι σαρκοφαγεῖν τὴν αἰτίαν ἂν εἴποι πάσαν καὶ τὴν ἀπορίαν. In his primum videtur scribendum καὶ τοῖς μὲν πρώτοις—Sed hoc leve est præ altero. Novissima enim vocabula graviter laborant. Wytttenbachii quidem conjectura, ἂν ἔχοι ἡ ἀνάγκη τῆς ἀπορίας, non multis, puto, probabitur. Verbum εἴποι mutandum in εἴποις, unde nata syllaba πας. Qua deleta, proxima emendationem habent expeditam. Scribendum enim, ni fallor: τὴν αἰτίαν ἂν εἴποις ἀνίκητον ἀπορίαν. inopiam incircuibilem, quam in proximis πολλὴν appellat καὶ ἀμήχανον ἀπορίαν. Obiter moneo, in Philostrati Vit. Apoll. vi. i. p. 228, lectionem verbis τῆς ἀμαρτύρου Λιβύης, in Acciuidii exemplari adscriptam, ἀνικήτου, cujus interpretationem frustra circumspiciebat Olearius, depravatum esse ex ἀοικήτου, quod legitur in marg. Cod. Vratisl. Hunc codicem comparavit Olearius, sed tanta cum levitate, ut nec hanc, nec alias complures ejus lectiones animadverteret.

Ibid. p. 994. C. iterum poetæ verba latere suspicor in his: ἡ νῆ Δία τὴν γῆν ταύτην καὶ τὴν ἀρουραν ἀποβλέψας ἐμπεπλησμένην ἡμέραν καρπῶν, καὶ βρῆουσιν ἀσταχύων, ἔπειτα ὑποβλέψας πού τοις ληίοις τούτοις, ΚΑΙ ΠΟΤ τινὸς αἶρας σταχὺν ἰδὼν καὶ δριβάτην, εἴτα ἀφείς ἐκείνα καρποῦσθαι καὶ ληΐζεσθαι, μέμφοιτο περὶ τούτων. Egregiam in his correctionem Xylandri αἶρας pro ὥρας Wytttenbachii Codd. confirmarunt. Sed in proximis corrigendis libri nos destituunt. Sterilium plantarum nomina latere apparet; sed quænam illa sint, non tam facile dixeris. Ad sensum bonum foret: ἔπειτα ὑποβλέψας πού ἐν τοῖς ληίοις τούτοις ἈΚΑΡ-ΠΟΤ τινὸς αἶρας σταχὺν ἡ θάμνον ἢ κυνὸσβατον. in quibus luculenta trimetrorum vestigia:

ἀκάργου τινὸς
αἶρας σταχὺν γ', ἡ θάμνον ἢ κυνὸσβατον.

Paulo post p. 995. E. veterum scriptorum verba, a Plutarcho congesta, mira ab ejus epitomatore perturbata sunt. De reliquis nunc quidem securius, unum mouebo. Legitur inter

alia : αὐγῇ ξηρῇ ψυχῇ σοφωτάτη, κατὰ τὸν Ἡράκλειτον ἔοικεν. Οἱ πίθοι κρουσθέντες ἤχουσι, γενόμενοι δὲ πλήρεις οὐχ ὑπακούουσι ταῖς πληγαῖς. Addendum esse κενοὶ non fugit *Wytttenbachium*, idque jam *Xylander* expresserat; non autem excidit illud vocabulum, sed adest totidem litteris; modo sublato ἔοικεν, quod abundat, scribas : κατὰ τὸν Ἡράκλειτον. Οἱ κενοὶ πίθοι.—Quod quam facile in ἔοικεν depravari potuerit, in oculos incurrit.

Ibid. p. 996. C. καὶ πέποται ὁ τῆς συνηθείας κυκεῶν, ὥσπερ ὁ τῆς Κίρκης ὠδίας ὀδύνας κυκεῶν ἀπάτας τε γόους τε. Quum unus liber sex vocabula ὁ τ. K. ω. ο. κ. omittat, ejus tamen omissionis causa manifesta τὸ ὁμοιοτέλευτον, *Wytttenbachius*, vitiosis re-cisis, corrigit, συνηθείας κυκεῶν, ὥσπερ ἀπάτης καὶ γοητείας. Quod mihi longe videtur posthabendum conjecturæ *Stephani*, qui hexametrum fluxit : ὠδῖνας ὀδύνας κυκεῶν ἀπάτης τε γόους τε. At tu vide an fuerit : ὁ τῆς συνηθείας κυκεῶν, ὥσπερ ὁ τῆς Κίρκης ὠδίας, —ὀδύνας κυκεῶν, ἀπάτας τε γόους τε. ubi uno vocabulo addito hexametrum habebis integerrimum :

[πιμροτάτας] κυκεῶν ὀδύνας, ἀπάτας τε γόους τε.

Poculum Circes, quo bibentes in sues mutabantur, recte vocatur κυκεῶν ἰφθίας, idque ad amussim respondet præcedentibus, ὁ τῆς συνηθείας κυκεῶν; idque recte dicitur *miscere* (κυκεῶν) i. e. efficere et creare dolores, fraudes et ejulationes.

Ultima harum eclōgarum p. 999. A. versatur in examinando Stoicorum dicto, quo hominibus quidquam cum brutis commune esse negabatur. Ad hanc particulam, cujus nonnisi initium superest, pertinere videntur verba, quæ non suo loco leguntur p. 998. A. ὅτι πρὸς τὰ ἄλογα ζῶα δίκαιον ἡμῖν οὐδέν ἐστιν. quæ verba non *Plutarchi* sunt, sed alius cujusdam, qui ea margini pro lemmate adscripserat. Unde factum, ut in alium locum translata, textui temere inserantur. Idque nullus dubito intellexisse etiam *Meziriacum*, virum acutissimum, qui hæc verba delenda censuit.

NOTICE OF

Ancient unedited Monuments, principally of Grecian art; illustrated and explained by JAMES MILLINGEN, Esq. F.S.A. Member of the Academies of Archæology at Rome, of Herculaneum at Naples, of the Sciences at Munich, &c. Folio. London. 1822.

AMONG our antiquarian readers there are, we presume, but few, if indeed any, to whom the high reputation of Mr. Millingen is not already well known; reputation justly acquired, no less by the classical erudition and the ingenuity evinced in his various works, illustrating many precious monuments of Grecian art, than by the taste displayed in his selection of subjects. We more particularly allude to his publications in the French language; the "*Recueil de quelques médailles Grecques inédites*," printed at Rome in 1812, 4to; the "*Peintures antiques inédites de Vases Grecs*," Rome, 1813, folio, with 63 plates; and the "*Peintures de Vases Grecs de la Collection de Sir John Coghill, Bart.*" Rome, 1817, folio, with '52 plates. On all these works it is our intention to offer some remarks in future numbers of this Journal; meanwhile, the volume now before us contains the first four of sixteen portions that are to complete this splendid and interesting publication, in which Mr. Millingen's object is "to communicate to the literary world such ancient monuments of art as are gradually discovered; it will contain also those existing in different collections, but which have not been published; and such as have been given but inaccurately, and are susceptible of new explanations and observations. The work will include vases, marbles, bronzes, coins, gems, &c. Each number will be confined to monuments of one class, and shall be complete in itself without reference to a subsequent number."

The four numbers, constituting Part I., now under consideration, relate to Greek vases, of which the painted devices are explained by our learned author with his usual ability and consummate knowledge of ancient mythology. Besides a vignette which decorates the title-page, and a plain engraving at the end, this volume is illustrated by 24 plates, traced and colored in exact imitation of the original paintings. Plates I. II. and III. represent the extraordinary figures and inscription on a vase of

the *Amphora* class, a singular monument of early Grecian art, found in 1813, by Mr. Burgon, near Athens, on the road leading from that city to Thebes; it was discovered at the depth of about three feet in the ground, and contained some remains of burnt bones, besides six small earthen vessels of different forms. The principal side exhibits Athena or Minerva in her warlike character as described by Homer and Hesiod; from her helmet rises a lofty crest; with her right hand she prepares to dart a spear, while her left arm supports a circular shield, ornamented with the figure of a dolphin: this attribute of a marine deity is given to Minerva, as daughter of Neptune and the lake Tritonis. In explanation of some particulars which this painting offers, Mr. Millingen examines the early traditions respecting Minerva, since they differ widely from those of a later period, more commonly received.

Before the figure of Minerva is the inscription, ΤΟΝ ΑΘΗΝΕΟΝ ΑΘΑΩΝ ΕΜΙ, in letters of a very ancient form, and written from right to left, according to the custom prevalent before the Peloponnesian war. This inscription, which, according to a more recent orthography, may be read Τὸν Ἀθηναίων ἄθλον εἰμί, has been already published several times and variously explained. Some learned critics have supposed Ἀθηναίων to be the Ionic genitive of Ἀθῆναι, the name of the city of Athens; and have translated the sentence: "I am the prize given by Athens." But others, probably with more reason, think that this word is the old Attic form of Ἀθηναίων, and translate, "I am the prize of the Athenæa." As in other monuments of an early age, the Ε and Ο are employed instead of Η and Ω; and ΕΜΙ is written for ΕΙΜΙ. The substitution of Ε instead of the diphthong ΑΙ is a peculiarity deserving of attention. (P. 4.)

The festivals originally called Athenæa are the same, which, at a later period, Theseus is said to have solemnised with additional splendor, calling them, from the union of the twelve Attic districts, *Panathenæa*: but that these were instituted by Theseus, our author regards as a fabulous tradition; and would place their first establishment under the archonship of Hippocles, about the third year of the fifty-third Olympiad. From the inscription above quoted, it appears that this vase was the prize given to some person victorious in the contests at those more ancient festivals, the Athenæa—and numerous authorities prove that such vessels filled with oil from the sacred olive trees, called *μυρία* (in the grove of Minerva, near the Academy) were the *ἄθλα*, or prizes bestowed on those occasions. So dear was such a prize to the fortunate victor that he preserved it during life with anxious care, and did not wish to be separated from it even in death. Mr. Millingen is of opinion that this vase contained the ashes of him who had obtained it as a prize; one part of it

exhibits the figure of a young man seated in a car drawn at full speed by two horses; and this painting offers many extraordinary particulars, of which our present limits will not admit a fuller description.

The subjects of Plates iv. and v. are taken from a vase which Mr. M. assigns to the fifth century before Christ. As on many other vases exhibiting black figures on a yellow ground, the execution is negligent and incorrect, and even the name of one hero appears to have been written for that of another, a circumstance not singular, as our author proves from Pausanias (Attica, cap. 3.) and many instances of a similar mistake or license might be added. The painting on one side represents two warriors contending for the body of a third who has fallen mortally wounded and already stripped of his arms—the inscriptions would designate those combatants as Achilles and Hector, but it is very ingeniously conjectured that the original, from which this painting was copied, must rather have represented the combat between Achilles and Memnon, and that the fallen body is Antilochus, whose armor had been taken by Memnon. The combat of Achilles and Hector, as described by Homer, ll. x., cannot be reconciled with the circumstances of this painting, which, in every respect, coincides with Quintus Smyrnæus' account of the contest between Achilles and Memnon—an account probably borrowed from the *Æthiopis* of Arctinus. Homer, indeed, attributes the death of Antilochus to Memnon (*Odys.* Δ. v. 188.) who was himself slain by Achilles. And the vase, on its reverse, shows Aurora (or *HEOS*) carrying in her arms the body of a naked hero whom the inscription (*MEMNON*) proves to be her son, confirming almost to a certainty our learned antiquary's conjecture respecting the opposite device. On a vase of the *Lecythus* form (Plate vi.) Aurora appears in a different character—borne on wings in the air, she pours from an urn the dew collected in the ocean, whence she was supposed to have risen. An inscription (*ΚΑΛΕ* for *Καλή*) shows that this vase had been designed as a present to some lady.

The painting, Plate vii. (says Mr. Millingen) is highly interesting, as being one of the few works of art, that show the primitive manner of figuring the giants, conformably to the description of Homer; it has also the merit of presenting an ancient and ferondite tradition, which occurs on no other monument hitherto published. Neptune, distinguished by his trident and the inscription *ΠΟΣΕΙΔΩΝ*, is represented uplifting a huge mass, apparently of rock, with which he overwhelms a warrior, who is falling under the enormous weight, and attempts in vain to resist the superior power of the deity. The inscription placed near this figure gives the name of *ΕΠΙΧΛΗΤΕΣ*. (P. 18.)

As our author remarks, the catastrophe here assigned to Ephialtes, perhaps in conformity with some tradition now lost, is the same which, according to several ancient writers, befel the giant Polybotes. This subject is repeated on another vase (Plate ix.) which also presents the figure of Diana engaged in combat with a warrior, probably Otus, the brother of Ephialtes.

On actual examination of a vase preserved in the Vatican collection, and explained by Passeri (*Pictura Etruscorum in Vasculis*, tom. i. tab. 8 et 9) Mr. M. discovered many particulars which induced him to give an accurate representation of the painting, and to offer a new explanation. Passeri was of opinion, that it related to the marriage of Hercules and Dejanira; but our author most satisfactorily proves that the principal group expresses Peleus seizing Thetis in his arms, and carrying her forcibly away, an explanation confirmed by many interesting monuments.—

The examination of these several compositions, naturally calls the attention to a celebrated work of art, the Barberini, or Portland vase. Various contradictory explanations have been advanced; but those writers whose opinions deserve most attention, concur in supposing that it relates to the marriage of Thetis and Peleus. (P. 27.)

Hercules' triumph over Nereus is represented on another vase, Plate xi.; and one, of which the painting is given in Plate xii, relates to the game called *σφαῖρα*, or ball, resembling in many respects our modern tennis, fives and football. A winged youth, probably *Ερως*, the god of love, appears ready to strike a ball as it bounds from the ground. A female figure, perhaps Venus, leaning on a cippus or column, seems to converse with Love; on the column is an inscription, *ΙΗΣΑΝ ΜΟΙ ΤΑΝ ΣΦΑΙΡΑΝ*, which may be translated, "They sent me the ball." This painting serves to demonstrate, that the circular object seen frequently on the reverse of vases, and absurdly explained by many writers, (the seams being mistaken for a cross) is simply a sphæra, or ball; the use of it is very ancient: Homer describes Nausicaa as playing with a sphæra when Ulysses introduced himself to her; and Sophocles composed a drama, (called *Πλόυτρισσι*) in which that princess and her damsels were engaged at this game. Venus, supported by two androgynous figures, Loves or Cupids, who convey her through the air, appears on another vase, Plate xiii; and the next composition, (Plate xiv.) from a vase in the British Museum, represents the death of Procris, inadvertently killed by Cephalus; one of the most popular Attic fables, and a story highly romantic and affecting.

Visconti, so eminent in many branches of archæology, had not paid sufficient attention to Greek vases, when he supposed that this composition related to Hercules, Dejanira, and Theodamas. (P. 39.) A remarkable vase found near Athens, and probably a production of the celebrated potteries of that city, is the only monument yet discovered, that offers a representation of the Harpies. (Plate xv.) Its subject is the story of Phineus, who,—

Having incurred the anger of the gods, was deprived of sight, and condemned to suffer the horrors of continual famine. To this effect, the Harpies were sent to hover round him, and to seize all the food that was offered to him. According to the decrees of Fate, the Argonauts alone could deliver him from this punishment. In consequence, on their arrival at Salmydessus, Phineus went immediately to meet them, and implore their assistance. They were touched with his sufferings, and the sons of Boreas, Zetes, and Calais, who had wings like their father, attacked and drove away the Harpies. (P. 40.)

In this painting, the Harpies appear as three young women with wings; the two Boreadæ as young men, also winged; and Phineus sits near a table covered with provisions.

Plate xvi. represents a beautiful composition from a vase of Mr. Hope's collection; and resembling one published by Tischbein (Tome 111. Plate i.), but without some parts, the omission of which renders the subject perfectly unintelligible:—

The fable of the rape of Proserpine by Pluto, is so generally known, (says Mr. Millingen) that it is needless to relate the particulars. It forms a subject extremely common of works of art, especially of Sarcophagi, being particularly appropriate to funeral monuments, from its obvious allusion to the fate of persons who were carried away by an untimely and premature death. It occurs likewise on a great number of coins and gems. All the monuments hitherto known, represent Pluto in a chariot drawn by four horses, and carrying away Proserpine in a violent manner. The composition before us offers a different scene relating to the same story. Pluto, by the interference of Jupiter,* has been reconciled with Ceres, who has consented to his marriage with her daughter. After the celebration of the nuptials in the presence of the gods assembled on Olympus, Pluto is returning with his bride to the infernal regions. They are mounted on a chariot drawn by four horses, who are at the instant of starting at full speed. Proserpine offers no longer any resistance; the charms of empire and the splendor of a throne, have reconciled her to her destiny. Ceres is standing near the chariot, and grieved at the departure of her daughter, is taking leave of her. Proserpine extends her arms towards her mother, whom she endeavors to console. It would be difficult to determine who is the female figure preceding the car, and holding a torch in each hand, if the Homeric hymn to Ceres did not inform us, that it is Hecate, the faithful companion of Proserpine. This hymn, which was discovered at Moscow in 1784, illustrates, in fact, in a peculiar way, the whole composition. (P. 45.)

Though ascribed to Homer, the hymn must be regarded of a later date, as our author mentions in one of the numerous and excellent notes with which his work is enriched.

A vase preserved in the British Museum furnishes the subject of Plate xvii. According to the celebrated antiquary Visconti (*Museo Pio Clem. Tom. 1v. Tav. A.*) it represents Phrixus and Helle, receiving from Mercury the ram with a golden fleece, which was to convey them to Colchis, and save them from the persecutions of their step-mother Ino. But the high authority of Visconti has not deterred Mr. Millingen from offering a different interpretation of this painting, which, indeed, he proves, (at least in a manner that satisfies us) to represent a well-known scene on Mount Ida; Venus soliciting the suffrage of Paris, and promising him, as a reward, the beautiful Helen. A female figure with a long sceptre is *Ventis*; Paris, who appears sitting, is indicated by his dog, a ram, and the javelin with which shepherds formerly guarded their flocks from wild beasts, that abounded on Mount Ida. Respecting a female sitting in the back ground, some uncertainty may exist, but we agree with Mr. M. in supposing it to be Helen, introduced in the picture by anticipation, to show the result and completion of the story:—

A similar license was frequently assumed, of uniting in the same composition various scenes or points of time relating to the action represented. (P. 48.)

Here a note informs us, that—

On the chlamys given by Minerva to Jason, where the race between Pelops and Œnomaus was represented in embroidery, Hippodamia was in the same chariot as Pelops (*Apollon. Rhod. lib. i. v. 754*); not that it was really the case, adds the scholiast on this passage, but that the artist wished to indicate by anticipation, both the race and the prize. Many instances of this sort of license may be found in the descriptions of Pausanias, and in ancient monuments.

Plate xviii. from a vase belonging to Mrs. T. Butt, represents a hunting-party, of which we cannot find any account in ancient writers, although it was composed of such illustrious personages as Actæon, Theseus, Tydeus, and Castor, who had been instructed in huntsmanship by the centaur Chiron, patron of the chase. Over the head of each hero his name is written. From a vase in the British Museum, Plate xix. offers a group, which probably formed part of a more extensive composition. An Amazon precedes and guides a warrior, pressing forward with hasty steps. This warrior Mr. M. is inclined to regard as Theseus, whom Antiope introduces into the city of

Themiscyra. An inscription in the field, *ΚΑΛΟΣ ΚΑΛΑΙΘΕΣ*, presents, as usual, the name of him to whom the vase was given.

Five Plates (xx—xxiv.) relate to one of the most magnificent vases hitherto discovered; once preserved in the Vatican, now in the Royal Museum of the Louvre, at Paris: it was published most inaccurately by Dempster, in the *Etruria Regalis*, and afterwards by D'Hancarville, but without any explanation. The entire circumference is occupied by two compositions, which, from their contiguity, may be supposed relating to the same story. One represents two young warriors, probably Achilles and Patroclus, taking leave of their parents, Peleus and Menætiæus, previously to their expedition against Troy. In another part of the picture we behold the chief personage, perhaps Achilles, victorious over his antagonist, whom there is reason to suppose Telephus. The neck of this vase is ornamented with a hunting scene on one side, and on the other with a figure of Triptolemius, in a winged car, to which two serpents are harnessed—near him are two females, each carrying a torch, probably Hecate and Proserpine.—

The two principal paintings distinguished by great beauty, both of invention and execution, are deserving of peculiar attention and interest. They recall to the imagination scenes truly classical, and convey a just notion of the armour, dress, and various customs prevalent at the time when they were executed; which probably, was not long after the close of the Peloponnesian war; a brilliant period of Grecian glory. (P. 60.)

Whilst engaged in this brief and hasty account of Mr. Millingen's valuable work, we have noticed among the curious archæological remarks scattered throughout its pages, some that would furnish us with very interesting subjects of discussion, but requiring from their nature, frequent reference to the plates, and a much greater extent than the limits of our Journal would allow. We therefore close this article, however inadequate to the merits of our learned author; and hope that he will soon enable us to gratify our classical and antiquarian readers, by announcing the second portion of his "*Unedited Monuments*."

NOTICE OF

An Inquiry concerning the Site of Ancient Palibothra,
by LIEUTENANT-COLONEL WILLIAM FRANCKLIN,
of the Hon. East India Company's Service, &c.
Parts III. and IV. 4to. Lond. 1820, 1822.

IN the 34th Number of this Journal, (for June, 1818,) we briefly noticed the two first parts of Colonel Francklin's work, designed to prove that the modern district of *Bhaugulpoor* in India comprehends the site of ancient *Palibothra*; an opinion confirmed by successive researches on the spot. Part III. contains an account of our author's journey through some tracts of the adjoining country, hitherto but little known; Part IV., also, describes a tour from *Bhaugulpoor* to *Mandar*, and a circuit of the *Curruckpoor* hills. In the course of this expedition, (Jan. 1819.) Col. Francklin discovered the site of an ancient city, called *Jynughur*—a position, coinciding, he says,—

In a remarkable manner with the western extremity of the royal city of *Palibothra*, as assigned by the *Purannas*, which has been detailed in the former part of the essay. It will there be seen, that the extent of that royal city, from its eastern boundary, opposite the *Cosi* river, to its western termination near *Sooruj Ghurra*, gives a distance by perambulator of seventy six miles. (P. 34.)

At the ruined fort of *Indra Pye*, in a country abounding with spots, consecrated as places of worship among the sectaries called *Jeynes*, or *Jainas*, our ingenious traveller found a sculptured human figure, represented sitting, and on the pedestal which supports it, an inscription of three lines in ancient characters. Of this figure and inscription an engraving is given in a plate, which likewise exhibits a *Jeyne* coin, discovered at *Sooruj Ghurra*. In the appendix (No. 1.) Col. F. endeavours to reconcile with probability the account of *Palibothra*, and its immense extent, by an examination of the space assigned to various ancient and modern capitals; *Thebes*, *Babylon*, *Nineveh*, *Palmyra*, *Carthage*, *Persepolis*, *Delhi*, *Kinnouj*, *Bisnagur*, or *Beejanuggur*, *Beejapore*, &c. No. 2. contains a supposed conversation between *Alexander the Great*, and *Dindamis*, a *Brachman* philosopher; from the "Anonymous Collections, Lond. 1668," with the remarks of *Palladius*. These, as our author imagines, throw some light on the tenets of the modern *Jeynes*. An extract from the *Herbuns Puran*, is given

in No. 3, respecting an Indian prince and the fort of Jeynuggur ; and No 4. contains,—

An account of certain tribes inhabiting the Jungle Terry district, especially in the Curruckpoor hills ; with their religious institutions, customs, and manners. Translated from the Persian.

Those tribes are supposed to be aboriginal, and differ in their appearance from the Indians of other places. The *Kole* tribe worship *Ram Thakoor* ; no Hindoo will drink of water which any person of this tribe may have touched : they will eat with a Hindoo, but not with a Musulman. The *Musahir* tribe worship *Rama Deota* : this divinity is said to descend upon the head of their priest, who drinks the blood of hogs, goats, and fowls, offered in sacrifice ; if a woman commit adultery with one of her own tribe, she is not punished ; but if with a stranger, she is expelled from society. A widow may marry again. The *Purghas* worship *Hurdyah* : they burn their dead, and throw the ashes into the river. A woman guilty of adultery, even with one of her own tribe, is excommunicated. The *Burnwars* worship *Kalee*, to whom they offer flowers, the leaves of a creeper called *Pawn*, fruits, rice, &c. The priest is clothed in white, and the deity is supposed to descend upon his head : this tribe eat all animals except the cow and bullock. However these inhabitants of the *Jungle Terry* district may differ in some slight respect among themselves, they all agree in one grand characteristic—a love of truth ; and it is said that they would sooner die than wilfully utter a falsehood. The four parts of Colonel Francklin's work form a very handsome quarto volume, illustrated with maps and other engravings, and his researches concerning the ancient Παλιμβόθρα or Παλιβόθρα of Arrian and Strabo, and the river Ἐρραννοβόας evince the ingenuity and perseverance of our accomplished author, to whose former publications on various subjects we have already paid the due tribute of commendation. (See Classical Journal, No. 34, p. 322.)

NOTICE OF

A Dissertation on Semiramis, the origin of Mecca, &c. from the Hindu sacred books. By LIEUT. FRANCIS WILFORD. *Printed in the fourth volume of the Asiatic Researches; with some observations on the first Assyrian empire.*

IN illustrating ancient history with modern discoveries, writers are apt to wrest the subsidiary accounts to what they find in classical authors, and reject every thing which does not suit their hypotheses, as altogether fabulous. But in examining relations of events far removed by time and place, national legends must be the basis of narrative, and parallels introduced from foreign sources for the sake of confirming them. It has, however, been the plan of historians to recognise the accounts of such as could only have a partial knowledge of their subject, or did not care to investigate it with sufficient pains. Herodotus, on whom we depend for the best as well as the earliest intelligence, frequently disappoints us in questions of the greatest interest; but on this occasion, our lamentations should be addressed to Time: in his compendious chronicle he professedly passes over Assyrian affairs, reserving them for a separate work, which has not reached us. To illustrate our situation with a truism, darkness encroaches in proportion to the absence of light, and where the trusty guide fails, delusive information misleads us; for in his place we have the greedy Diodorus, the doating Ctesias, and the credulous Justin, to encumber the scanty relics of history with a series of romantic tales. But even where the writer reported what he saw with fidelity, or what he heard with judgment, the difficulty is not at an end; garbled stories and mistaken symbols comprising what has survived of Oriental transactions. In this case we naturally turn to the traditions of the natives, which, after the dross of fable and allegory is removed, yield a valuable reward to the labor bestowed on them.

Lieutenant Wilford has collected from the *Puranas* or mythological poems the traditions relating to Semiramis, [but his relation is too diffuse, and a slight analysis will suffice for our purpose. It appears that MAHA-DEVA and his consort PARVATI, in one of their progresses, alighted on the summit of the *Nish-*

ada mountains, where a numerous body of nymphs had assembled to receive them: an emotion of jealousy on her part occasioned a separation, and, flying to *Cusha-duip*, she took up her abode in the hollow trunk of a *Sami-tree*¹ for nine years; when the sacred flame which emanated from her, so damaged the country,² that she recalled it, and confined it to the wood which enclosed her; from the circumstance of her residence she is called *SAMI-RAMA*, or "She who dallies in the *Sami-tree*."

After these transactions a reconciliation seems to have ensued, as the two deities travelled under the form of doves,³ to destroy the long grass which overspread the soil: having consumed it with fire, they ordered water to overflow the ground, and at last peopled *Cusha-duip* with four tribes. *Maha-Deva* appointed *Virasena*, son of *Guhyaca*, king of *St'havaras*, or the immoveable part of the creation, whence he was called *St'havara-pati*. His reign was beneficial, and, to extend his power, he planned an expedition against the fire-mountains in *Vahnist'han*, which they prepared to repel. The officers of *Sami-Rama*, who was sovereign of that country, assembled troops in her cause, and ventured an engagement, in which they were defeated: on which she desired a conference, and allowed him to command the hills, trees and plants, which humbled themselves and paid tribute to the conqueror. In these events we discern the defeat of *Nemiramis* by *Staurobates*.

The adventures of *Maha-Deva* were not less remarkable. In one of his rambles he disturbed some *Munis* at their devotions, and drew upon himself a curse similar to that of *Amyntor* in the *Iliad*, but more tremendous in its effects, as he was de-

¹ Fir-tree.

² This conflagration is minutely described by *Diodorus Siculus* [l. iv. c. 5.] who says, that in former times a monster called *Alcida*, who vomited flames, appeared in *Phrygia*; hence spreading along Mount *Taurus*, the conflagration burnt down all the woods, as far as *India*; then, with a retrograde course, swept the forests of Mount *Liban*, and extended as far as *Egypt* and *Africa*: at last a stop was put to it by *Minerva*. "The *Phrygians* remembered well this conflagration, and the flood which followed it; but as they could not conceive that it could originate from a benevolent goddess, they transformed her into a monster, called *Alcida*. *Alcida* is however an old *Greek* word, implying strength and power, and is therefore synonymous with *Sacu* or *Sacta-devi*, the principal form of *Sami-Rama*, and other manifestations of the female power of nature." P. 394. The passage in the text seems to relate to the igniting quality of the wood.

³ From that time they were worshipped under the form of doves, by the names of *Iswara* and *Isi*.

prived of the *Linga* or *Phallus*: his consort gave herself up to grief and wandered over the earth, repeating melancholy songs.¹ The principle of life became extinct in consequence, and to repair the loss, a process of regeneration was undergone by *Maha-Deva*, who appeared as *Baleswara*, or *Iswara*, the infant: to please his subjects, he threw off his childhood, and suddenly became a man, under the name of *Lilesnara*, or *Iswara*, the giver of delight. Here, we are inclined to believe, he must be associated with the western mythology: the life of *Bacchus*, from boyhood to maturity, is a blank, and his Indian expedition in every way resembles that of *Laleswara*. At *Asc'halamast'han* he met with *Sami-Rama*, who was chaunting her husband's metamorphosis, but, being under the influence of *Maya*,² he recollected nothing concerning it: however he was charmed with her voice, and offered her marriage. This fortunate union was solemnised in the presence of the gods; and after reducing the world under subjection, *Lileswara* and *Sami-Rama*, (or *NINUS* and *SEMI-RAMIS*) fixed their residence at *Lila-St'han*, supposed to be *Nineveh* on the *Tigris*.

Sami-Rama, observes Lieut. Wilford, is obviously the Semiramis of antiquity: Diodorus informs us that she was born at *Ascalon*,³ and the *Puranas* that her first appearance in Syria was at *Asc'halanast'han*: her defeat by *Staurobates* does not admit of a doubt, and the tradition preserved by Ovid,⁴ that she vanished in the form of a dove, (under which shape she was worshipped,) completes the resemblance.⁵

Lieut. Wilford has adduced much collateral evidence, which we have not room to examine, nor does it appear necessary. But it must not be forgotten, that he considers *Ninus* as the *Assur* of Scripture, and *Assur* as the *Oswara* of the *Puranas*:⁶ "the word *Iswara*, though generally applied to deities, is also given in the *Puranas* to Kings," as the appellation of Majesty

¹ "This is what the Greek mythologists called the wanderings of *Damater*, and the lamentations of *Bacchus*." P. 381. The story of *Osiris* bears some resemblance to it.

² "Worldly illusion."

³ L. iii. c. 4.

⁴ Ov. Met. l. iv. 587.

⁵ The dove is also used by sacred writers as a type of Assyria. Conf. Isaiah, c. xx. v. 6. where our translators observe that meaning. Lieut. Wilford imagines it to have been the device of the Assyrian, as the eagle was of the Roman empire.

⁶ Assyria is evidently derived from *Assur*, which is put for *Assyrian* in Isaiah, x. 5.

in our tongue. His attempt to assign a more remote origin to Mecca deserves the attention of Orientalists: and from his observations on the Babylonian deities, although fanciful, we make some extracts with pleasure: most of their titles, he remarks, are pure *Sanscrit*, "and many of them are worshipped to this day in *India*, or at least their legends are to be found in the *Puranas*."

MILITTA is derived from *Militia-Devi*, i. e. *Commaba*.

SLAMBA, or *Salambo*, signifies the mother of all, and is the *Magna Mater* of the western mythologists.

DEVI, otherwise called *Antargata* (because she resides in the heart) is the goddess of victory: in the *Puranas* she is termed *Antrast'hi*, a title of the same meaning, and preserved in the *Andraste* of the ancient Britons.

RHEA is derived from *HRIYA-DEVI*, or the bashful goddess.

NIMROD is from *Nima-Rudra*, because *Rudra*, or *Maha-Deva*, gave him half of his own strength.

"The festival of *Semiramis* falls always on the tenth day of the lunar month of *Aswina*, which this year (1794) coincides with the fourth of *October*. On this day lamps are lighted in the evening under the *Sami-tree*; offerings are made of rice and flowers, and sometimes strong liquors; the votaries sing the praise of *Sami-Rama-Devi* and the *Sami-tree*; and having worshipped them, carry away some of the leaves of the tree, and earth from the roots, which they keep carefully in their houses till the return of the festival of *Semiramis* in the ensuing year."

The successors of *Semiramis* have left a dubious character, owing to the want of positive accounts of their reigns. Historians indeed describe the line of *Nimrod* as indolent and effeminate, but when we recollect that they drew from imagination and prejudice, and warped every tradition to their democratical feelings, little reliance can be placed on their sentences. "This blank," observes *Rutherford*, "is less to be ascribed to the inactivity of these princes, than to the tranquillity which the people enjoyed under their government: the virtues of a pacific reign are not so striking and splendid as the fame of military talents, and the glory of conquerors."¹

But whatever might be the power or conduct of its rulers, the inhabitants of "the great city" had offended heaven by their wickedness, and the son of *Amittai* was commanded to proclaim

¹ View of Ancient History. Vol. i. c. 3. p. 72.

its immediate overthrow: the threat of impending calamity awakened their feelings, and they "turned from their evil ways" in the hope of mercy.¹ Twenty years afterwards, in the reign of Sardanapalus, a general revolt of the provinces took place. This prince, better known in anecdote than history,² is celebrated at least as the first master of the "art of life:" yet when the cloud of misrepresentation is removed, he approaches nearer to the character of *great* than any other of that dynasty. During his prosperity he colonised Cilicia; and with the simple resources which his own energies could provide, preserved an ascendancy in the field, till the defection of his officers obliged him to take refuge in Nineveh. There he sustained a siege for two years, and when all his precautions were rendered ineffectual by an earthquake, eluded his enemies by a voluntary death, in those ages the mistaken test of fortitude. Professor Mitford has removed the obloquy which *encrusted* itself round his name, and from the drama of Lord Byron a fair estimate of his character may be formed, that he was voluptuous, able, and courageous, and, in the words of the poet, "more sinn'd against than sinning." The story of his being discovered spinning in the haram has strangely survived an age about which nothing is known with certainty, and only informs us, that his time was spent in the Eastern manner, and in a character which Hercules did not disdain to assume: but relaxation and amusement are not matters of censure; Agesilaus had his hobby-horse, and Sardanapalus his wheel.

The proverbial moral that crimes carry their punishments with them is exemplified in the subsequent history of Assyria: the rebels treated their country as the Northern queens did Poland, and dismembered the strength which had hitherto kept it entire. It was the fate of Eastern empires to survive various changes, being comprised in extensive cities, which could not be destroyed by human means. The second Assyrian empire subsisted with diminished splendor for two centuries, but being no longer an object of terror, was involved in a series of wars, in which, with occasional success, it gradually declined, till it

¹ Jonah, c. i. v. 2. iii. 5. B. C. 862.

² The celebrated epigraph is thus versified,
"Sardanapalus,

The king, and son of Anacyndaraxes,
Built in one day Ancialus and Tarsus.
Eat, drink, and love, the rest's not worth a fillip."

fell for ever. Its intimate connection with Scripture reflects an interest on its early ages, which the researches of Lieut. Wilford have again united to the sacred annals.

REMARKS ON

Sandys' Travels: containing a History of the original and present state of the Turkish Empire; of Greece, of Egypt, and of Armenia. An account of Rhodes, Grand Cairo, Alexandria, and the Holy Land: with a description of Italy, and the adjacent Islands. Fol. 1673. pp. 240.

THIS intelligent traveller, and first "classical tourist" of England, was son to Edwin, Archbishop of York, and educated, it is believed, in Corpus Christi college, Oxford. A college, as Johnson observes, supplies a long train of mythological imagery; a remark verified in every page of Sandys, who omits no opportunity of displaying his memory and acumen in that line: a modern voyager would content himself with mentioning his route, or the principal features of the country, but he seems to have consulted his *Indices* at every stage, for the purpose of identifying every object with history. The antiquarian log-book before us is filled with notices of this kind:—e. g. that "the Illyrians are said to descend of the Colchians, of those that were sent by Ætæa in pursuit of the Argonauts;" that Corfu derived its ancient name from "Corcyra, the daughter of Æsopus there buried;" and that Cephalus gave the first example to rejected lovers, by leaping (for Ptercela) from the rock of Leucadia, now St. Maura. Watts, in his logic, blames this spirit of particularising, as superfluous and useless.

Our traveller left Venice on the 20th of August, and arrived at Zacynthus on the 2nd of September: during this passage, he compares the Morea to a plantain-leaf, refers the fable of Delos to its frequent earthquakes, and derives the name of Chios from the snow which covers its hills. In this island, he tells us, grows the *lentisk*, of which tooth-picks were formerly made, commended by Martial in these lines:

Lentiscum melius; sed si tibi frondea cuspis
Defuerit, dentes penna levare potest.

Epig. xiv. 22.

Nor does he forget the history of the place, for which, like our topographers, he has ransacked his library: speaking of Homer, and the contention for his birth, he says,—

They also boast of his sepulchre about the *Phææan* promontory, not far from whence, in a grove of *Palmes*, stood the temple of *Apollo*. They at this day show a place not past a quarter of a mile from the town, not far from the sea, now by the islanders called *Eriethrea* (I know not upon what ground), where they say, that *Sibyl* prophesied. The rock there riseth aloft, ascended by stairs on the west side, cut plain at the top, and hollowed with benches about, like the seats of a theatre. In the midst a ruined chair, supported with defaced Lyons, all of the same stone, which yet declares the skill of the workman. Here, they say, she sate, and gave oracles. But the relique in my conceit doth disprove the report. For there are the shape of legs annexed to the chair: the remains of some image, perhaps, erected in her honor, though I never yet read of a *Chæn Sibyl*, nor of an *Eriethrea* in this island; yet stood there a town so named on the opposite shore; why not rather some idol of the *Pægans*? (P. 11.)

The subject of Homer is continued at Smyrna:—

Amongst other goodly temples, they had one consecrated to *Homer* (for the *Smyrnians* will have him a citizen of theirs), containing his honorable image. For less beholding was he to *Pythagoras*, who reports that he saw him hanging in hell, for so fabling of the gods. (P. 12.)

The ship being detained at Smyrna for fifteen days, he took a Greek who spoke broken English, for his interpreter, and putting himself into a bark laden with sponges, passed over to Mitylene. The whole island is 88 miles in circumference, and, except on the south and west sides, is level and fertile, with excellent havens: the nightingales of this country, he remarks, “sing more sweetly than elsewhere.” On the 24th he landed at Tenedos, where he was struck with the accuracy of Virgil’s description:¹ it contains about 10 miles in circuit, lying about 5 from Sigæum, is mountainous on the north side, and produces good wines, which, he observes, “declare the inhabitants to be Grecians.” On the next morning, they passed the chalky shore of Phrygia, and landed at Cape *Janizary*, that he might survey the fields of *Troy*.²

¹ Est in conspectu Tenedos, notissima fama
Insula, dives opum, Priami dum regna manebant:
Nunc tantum sinus, et statio maledicta carinis.

Æn. ii. 21.

² We do not remember whether this interesting question, “What be-

These rivers (Xanthus and Simois), though now poor in streams, are not yet so contemptible, as made by *Bellonius*, who perhaps mistaketh others for them (there being sundry rivulets that descend from the mountains), as by a likelihood he hath done the site of the ancient *Troy*. For the ruins that are now so perspicuous, and by him related, do stand four miles south-west from the fore-said place, described by the poets, and determined of by the geographers: seated on a hanging hill, and too near the naval station to afford a field for such dispersed encounters, such long pursuits, interception of scouts (then when the *Trojans* had pitched nearer the navy), and executed stratagems, as is declared to have hapned between the sea and the city. These reliques do sufficiently declare the greatness of the latter, and not a little the excellency. The walls (as *Bellonius*, but more largely, describeth it), consisting of great square stone, hard, black, and spongy, in divers places yet standing; supported on the inside with pillars about two yards distant one from another, and garnished offe with many now ruined turrets: containing a confusion of thrown-down buildings, with ample cisterns for the receipt of rain; it being seated on a sandy soil, and altogether destitute of fountains. From the wall of the city another extendeth (supported with buttresses partly standing, and partly thrown down) well nigh unto *Ida*; and then turning, is said to reach to the gulph of *Satelia*, about 20 miles distant. (P. 17—18.)

Returning to their bark, they left *Imbrus* and *Lemnos* on the left, at the latter of which he notices the *terra sigillata*, used by the physicians of the day in wounds, fluxes, and cases of poison. "In regard of the quality of this earth, which is hot, the island was consecrated to *Vulcan*, who signifieth fire: for the ancient expresseth under these fables, as well the nature of things, as manners of persons. The vein discovered, this precious earth, as they say, doth arise like the casting up of worms: and that only during a part of that day; so that it is to be supposed rather, that they gather as much as the same will afford them." On the 27th of September, they entered the *Propontis*, and proceeded that night to *Pera*, where he resided some months with Sir *Thomas Glover*, ambassador to the *Porte*. Of *Constantinople* he has given a circumstantial description, as also of the surrounding country. An essay on

came of the armor of Achilles?" is discussed in the volumes of the *Schoolmen*. *Sandys* informs us, from *Pausanias*, of a report prevailing among the *Eolians*, who repeopled *Ilium*, that it was cast by the waves against his monument, after the shipwreck of *Ulysses*.

Justior arripuit Neptunus in æquore jactum

Naufragio, ut dominum posset adire suum.

Alciati Emblemata.

• While on the subject of the *Bosphorus*, he introduces these lines from *Valerius Flaccus*:

Jamque dies auræque vocant: rursusque capessunt

Æquora, qua rigidus eruebat Bosphorus amnes.

the Turkish polity follows, concluding with an account of the modern Greeks, which will now be read with increased interest.

A nation once so excellent, that their precepts and examples do still remain as approved canons to direct the mind that endeavoureth virtue. Admirable in arts, and glorious in arms; famous for government, affectors of freedom, every way noble: and to whom the rest of the world were reputed *barbarians*. But now, their knowledge is converted, as I may say, into affected ignorance (for they have no schools of learning amongst them), their liberty into contented slavery, having lost their minds with their empire. For so base they are, as thought it is, that they had better remain as they be, than endure a temporary trouble by prevailing succours, and would with the *Israelites* repine at their deliverers. Long after the loss of their other virtues, they retained their industry:

Ingenium velox, audacia perditæ, sermō
Promptus, et isæo torrentior: ede quid illum
Esse putes, quemvis hominum secum attulit ad nos:
Grammaticus, Rhetor, Geometres, Pictor, Aliptes,
Augur, Schænobates, Medicus, Magus; omnia novit
Græculus esuriens; in cælum jusseris, ibit.—Juv.¹

But now they delight in ease, in shades, in dancing and drinking; and no further for the most part endeavour their profit, than their bellies compell them. They are generally taxed by the stranger Christians of perfidiousness, inasmuch as it is grown into a proverb, *Chi fida in Grego, sara intrigo*, in them more anciently noted. (P. 60—1.)

Speaking of the Greek language, he says,—

But now, the *Grecians* themselves (except some few) are ignorant therein, it being called the *Latine Greek*, and is a language peculiar to the learned. Yet the vulgar *Greek* doth not differ so far from the same, as the *Italian* from the *Latine*; corrupted not so much by the mixture of other tongues, as through a supine retchlessness. In some places they speak it more purely than in others. For the boys of *Pera* will laugh, when they hear the more barbarous dialect of other maritime *Grecians*. And there be yet of the *Laconians* that speak so good *Greek* (though not grammatically), that they understand the learned, and understand not the vulgar. Their liturgy is read in the ancient *Greek*, with not much more profit perhaps to the rude people, than the *Latine* service of the Romish Church to the illiterate papists. (P. 63.)

Illos (Nile) tuis nondum Dea gentibus Io
Transierat fluctus: unde hæc data nomina Ponto.

Argon. l. iv.

¹ These lines are thus translated by Sandys, seemingly before he began —his Ovid:

Quick-witted, wondrous bold, well-spoken, than
Isæus flunter; tell, who all men
Brought with himself: South-sayer, a Physician,
Magician, Rhetorician, Geometrician,
Grammarians, Painter, Rope-walker: All knows
The needy Greek: bid go to heaven, he goes.

The first book ends with a description of the Greeks and Franks, and the second opens with his departure from Constantinople in January. Of Samos, he observes that it was the birth-place of Juno, "allegorically taken for the element of the air, for that the air is here so pure and excellent." Niceria, he remarks, is corrupted from Icaria, being the spot where Dædalus interred his son Icarus, "who were said to flie in regard of their sails, by *Dædalus* then first invented to outstrip the pursuit of *Minos*, when *Icarus* in another vessel, by bearing too great a sail, suffered ship-wrack hereabout." They then sailed to the southward by Patmos, the retreat of St. John, and—

Saw the house whereⁿ (they say) he writ his Revelation; and a little above, the cave in which it was revealed: both held in great devotion by those Christians. After the death of the Emperor, he removed unto *Ephesus*, and being a hundred and twenty years old, causing a grave to be made, is said to have entered it alive, in the presence of divers, to whom seeming dead, they covered him with earth, which, if we may believe *St. Augustine*,¹ bubbleth like water, to testifie his breathing, and that he is not dead, but sleepeth. In that monastery is reserved a dead man's hand, which they affirm to be his, and that the nails thereof being cut, do grow again.

He describes Rhodes as fertile and temperate. After a stormy passage they arrived at Alexandria, in his opinion, an unsafe harbour. Passing over the historical account of Egypt, and some hints on the source of the Nile, we find a representation of the image of that river, carried by Vespasian to Rome, and preserved in the Vatican, with 16 children playing about it, its usual swell being so many cubits, but in 1610 it rose to 23. The ceremony of cutting its banks, to break the inundation, takes place in August, near Cairo; after which, rejoicings are held in the castle of *Michias*, where, it is reported, in the times of Paganism, the inhabitants used to sacrifice a youth and maiden to Isis and Osiris every year: but these inhuman rites being abolished, a festival was instituted, and continued to be observed both by Christians and Mahometans.

Of the cause of this inundation divers have conjectured diversly. The *Egyptians*, by three pitchers, deciphered the same in their hieroglyphics, proceeding (as they thought) from a threefold cause. First, from the earth, by nature apt to breed of itself, and bring forth water abundantly. Next, from the South ocean, from whence they imagined that it had his original: and lastly, from the rain which fell in the Upper *Æthiopia* about the time of the overflow. The most ancient opinion was, that it pro-

ceeded from the snow dissolving in those mountains: of which *Anaxagoras* and *Æschylus*, thus also expressed by *Euripides*,

The goodly streams of Nilus leaving,
Which from the land of Negroes flow:
Their inundations receiving,
From thaws of *Æthiopian* snow.

But the excessive heat of those climates, the stones there burning hot, and earth not by day to be trod upon, confute sufficiently that error.—*Thales* attributes it unto the Northern winds, which then blowing up the river, resist the current, and force the reverberated streams to retire: so that not increased, but prohibited, at length, it descendeth with such a multitude of waters.—To prove that it proceedeth from a natural cause; this one, though strange, yet true experiment will suffice.¹ Take of the earth of *Egypt*, adjoining to the river, and preserve it carefully, that it neither come to be wet nor wasted: weigh it daily, and you shall find it neither more nor less heavy until the 17th of *June*, at which day it becometh to grow more ponderous, and augmenteth with the augmentation of the river: whereby they have an infallible knowledge of the state of the deluge, proceeding without doubt from the humidity of the air, which having a recourse through all passable places, and mixing therewith, increaseth the same as it increaseth in moisture. In the tenth and eleventh year of *Cleopatra*, it is by writers of those times for a certainty affirmed, that the *Nilus* increased not, which two years' defect prognosticated the fall of two great potentates, *Cleopatra* and *Anthony*. Many ages before *Callimachus* reports, that it did the like for nine years together. For the same cause, no question, but that 7 years' dearth proceeded in the time of *Pharaoh*. P. 76-77.²

At p. 80. there is a short notice of the papyrus: "Omit I must not the sedge reeds that grow in the marishes of *Egypt*, called formerly *Papyri*, of which they make paper, and whereof ours made of rags, assumeth that name. They divided it into thin flakes, whereinto it naturally parteth: then laying them together on a table, and moistening them with the glutinous water of the river, they prest them together, and so dried them in the sun." On the second of February, 1610-11, they began an overland journey to Cairo, and passed through a desert producing the weed termed *Kali*, which being burnt, and the ashes pounded, was mixed with a stone brought from the *Ticin* in *Pavia*, and used in making Venice-glass. From thence they went to see the Pyramids, concerning which he makes a curious

¹ Note by Sandys. "A vulgar experiment generally affirmed, as by *Alpinus* in *Med. Ægypt.* l. iv. c. 8. who long lived here upon the testimony of *Paulus Marcitus* the French consul, *Baptista Elianus* a Jesuit, and *John Varot* an Englishman."

² He supposes Providence to be expressed by the figure of a crocodile, because that animal contrives to avoid the inconveniences, while he enjoys the benefits, of the Nile. P. 78.

conjecture, viz. that they were "hewn out of the *Trojan* mountains far off in *Arabia*, so called of captive *Trojans* brought by *Menelaus* unto *Egypt*, and there afterward planted." Sandys entered the great pyramid, and has given a particular description of its passages: he mentions likewise a report that King Amasis was buried under the Sphinx.¹

On the 4th of March the caravan quitted Cairo, and proceeded by Bilbesh in the land of Goshen, toward Mount Cassius, where he places the grave of Pompey; and on the 10th entered the main desert, being part of Arabia Petræa, so called from Petra, now Rathalah, its principal town. His picture of the wandering Arabs is well drawn: in opposition, perhaps, to some fanciful writers who derived the Saracens from Sarah the wife of Abraham, he traces their name to *Sara*, a desert, and *Saken*, to inhabit.

The journey through the Holy Land is circumstantially related, the writer's passion for identifying acting with the effect of a microscope. He supposes Joppa, with St. Jerome, to have been the scene of the exposure of Andromeda, and mentions that the inhabitants preserved several altars, inscribed with the names of Cepheus and Phineus.² Marcus Scaurus, during his ædileship, brought from thence some bones of an enormous size, which were asserted to be those of the monster. A view of Jerusalem is given, and the approach corresponds with the sketch of a celebrated visit exhibited in 1820. The following epitaphs record the burial of Godfrey of Bulloign and his brother Baldwin, in the temple of the sepulchre.

Hic jacet inclytus Godefridus de Buglion, qui totam istam terram acquisivit cultui Christiano, cujus anima requiescat in pacem. Amen.

Rex Baldwinus, Judas alter Machabeus,
Spes patriæ, vigor Ecclesiæ, virtus utriusque:
Quam formidabant qui dona tributa ferebant,
Cæsar [et], Ægypti Dan, ac homicida Damascus,
Proh dolor! in modico clauditur hoc tumulo.

On Easter Monday they went to Emaus, of which visit he remarks, that the guides "endeavoured to bring all remarkable

¹ There appear to be some reasons for supposing that the tomb discovered by G. Belzoni contained the relics of Amasis, and not of Psammis, as was at first imagined.

² Probably forgeries, like the inscription of "date obolum Belisario," lately discovered in an obscure street at Rome.

places within the compass of their processions," a fault we have found in himself. A reference to the Scripture-geographies will be more serviceable to our readers than extracts from this part of the tour.—One of his allegories deserves notice: speaking of Byblis near Tripoli, the seat of Cinyras, he observes that Adonis is a type of the sun, as the Boar is of winter, "whereby his heat is extinguished, and desolate Venus (the Earth) doth mourn for his absence." After cruising on that coast for some days, they set sail for England on the 1st of May.

His return is so far interesting, as a few classical illustrations may be gleaned from his notes. The metamorphosis of the Cyprians into oxen appears to originate in certain tumors that grew on their foreheads. At Crete he saw a passage which the inhabitants showed for the Labyrinth, but it bore every mark of an excavated quarry: the celebrated maze did not exist in the time of Pliny. The dogs of Scylla he reduces to some little sharp rocks, frequented by fishes of prey; but the danger had ceased, the current no longer setting upon that treacherous *alto rilievo*. Charybdis is an eddy formed by several streams. "It is odd," he says, "that the proverbial verse,

Incidit in Scyllam qui vult vitare Charybdim,
should have obtained, since they are 12 miles distant from each other."

The scenery of Italy is now so familiar to most persons, that to follow our traveller through that part of his journey would be tiresome.¹ The narrative concludes with his return to Venice. Those who wish for information in such parts of the East as he did not visit, will find Herbert's book instructive and entertaining.

Sandys printed his travels in 1615, without the engravings which adorn subsequent editions: an abridgement was drawn up by Purchas for his *Pilgrimes*, without prejudicing the original, as Justin's epitome of Trogus is said to have done. The merit of his work, and the novelty of his plan (for few tourists were so well-read or so enthusiastic in classical subjects), procured him esteem, and occasioned a demand for his book, of which seven impressions appeared in sixty years, a greater demand than even Shakspeare obtained, while the pages of contemporary authors

¹ The story of Gresham and the rich Antonio is told at p. 194. Being addressed on the subject of magic in Calabria, he answered, "that in England we were at defiance with the devil, and that he would do nothing for us."

were filled with testimonies to its excellence. He published afterwards several volumes of poetry, particularly a translation of Ovid's *Metamorphoses* (which the tame and inelegant versions of Garth and Sewall have not superseded), with a profusion of notes, enriched by the learning accumulated in his travels. He died in 1643 at Boxley Abbey in Kent, where his burial is thus entered in the parish-register: "Georgius Sandys, Poetarum Anglorum sui sæculi facile princeps, sepultus fuit Martii 7. stilo Anglic. an. dom. 1643."¹ Such memorials, however, were common in that age. The *Travels* well deserve to be reprinted (with corrections and additions from later observation), for they form a body of research alike adapted to the commentator and historian.

A LIST OF

*Some of the earliest Editions of the CLASSIC AUTHORS,
from 1465 to 1500.*

AULUS Gellius	Rom.	1469
Ausonii Epigrammata	Ven.	1472
Aristoteles de Moribus Lat.	Lovaine	1475
Aristotelis Opera quædam Logica. Lat. Fol.	Paris	1478
Aristoteles et Theophrastus, 6 Vol.	Ven.	1495-8
Aristotelis Organum		
Aristophanes	Ven.	1498
Cæsar's Commentarii	Ven.	1471
Ciceronis Officia	Mentz	1465
Ciceronis Officia	Mentz	1466
Ciceronis Officia	Fol. Roth.	1471
Ciceronis Officia: de Senectute: de Amicitia, &c.	Fol. Milan	1474
Ciceronis Officia, Paradoxa et de Amicitia,	Fol. Paris	1477
Ciceronis Officia: de Senectute et de Amicitia	Fol. Paris	1498
Ciceronis Officia: de Senectute et de Ami- citia	Fol. Paris	1499
Ciceronis Epistolæ ad Familiares	Fol. Ven.	1469
Ciceronis Epistolæ ad Familiares	Rom.	1467
Ciceronis Epistolæ ad Familiares	Fol. Paris	1477

¹ Wood, Ath. Ox. Vol. ii. art. 45.

Ciceronis Epistolæ ad Brutum	Fol.	Ven.	1470
Ciceronis Orationes	4to.	Paris	1492
Ciceronis Rhetoricorum Libri	Fol.	Paris	1488
Ciceronis Rhetoricorum Libri	Fol.	Paris	1477
Ciceronis Officia, Lælius, Cato, Somnium Scipionis, et Paradoxa	Fol.	Paris	1472
Cicero de Finibus et Tusculanæ	Fol.	Paris	1477
Hesiodi Opera Græce	Fol.	Ven.	1495
Homeri Opera Græce	Fol.	Florence	1488
Horatii Opera	Fol.	Milan	1476
Horatii Opera	Fol.	Strasbergh	1489
Horatii Satyræ cum Comment.	4to.	Paris	1499
Horatii Odæ cum Argumentis	4to.	Paris	1498
Isocrates	Fol.	Milan	1493
Juvenalis Satyræ	Fol.	Rom.	1474
Juvenalis Satyræ	Fol.	Pignerol	1479
Juvenalis	4to.	Paris	1498
Lactantii Institutiones		Naples	1465
Livii Historia	Fol.	Tarvisii	1485
Titii Livii Decades	Fol.	Parma	1480
Titii Livii Pat. Historiarum ab U. C. Libri xxxv.	Fol.	Paris	1481
Lucani Pharsalia	Fol.	Rom.	1469
Lucani Pharsalia	Fol.	Ven.	1477
Lucii Annæi de tota Historia Titii Livii Epitome in iv Lib.	4to.	Paris	1472
Martialis Epigrammata cum Commen- tariis Dom. Calderini	Fol.	Ven.	1474-5
Oppianus de Natura et Venatione Piscinum Lib. v. Gr. et Lat.	4to.	Colla.	1471
Ovidii Metamorphoseos	Fol.	Ven.	1474
Ovidii Opera	Fol.	Boulogne	1480
Ovidii Metamorphoseos	4to.	Paris	1496
Ovidius de Remedio Amoris	4to.	Paris	1495
Plauti Comædiæ	Fol.	Ven.	1472
Plinii Historia Naturalis			1489
Plinii Historia Naturalis		Ven.	1469
Plinii Historia Mundi. Lib. xxxvii.	Fol.	Parma	1476
Plinii Opera		Ven.	1472
Plinii Epistolæ	Fol.	Naples	1476
Pomponii Melæ Cosmographia	4to.	Ven.	1478
Propertii Elegiarum Opus	4to.	Paris	1499
Senecæ Epistolæ		Paris	1475
Senecæ Opera		Treves	1478

Senecæ Tragœdiæ cum Comment.	Fol.	Parma	1498
Senecæ Opera Philosophica			1478
Sallustii Bellum Catalinarium	4to.	Paris	1479
Sallustii Opera	Fol.	Paris	1497
Sallustii Opera	Fol.	Turin	1494
Sallustius	4to.	Paris	1472
Suetonii Opera	Fol.	Milan	1475
Suetonius	Fol.	Rom.	1470
Terentii Comœdiæ	Fol.	Paris	1492
Terentius		Milan	1470
Terentius		Rom.	1472
Terentius	Fol.	Paris	1499
Terentius sine commento	4to.	Paris	1496
Valerius Maximus	Fol.	Mentz	1471
Valerii Maximi Dictorum, Factorumque Memorabilium Lib. 1x.	Fol.	Paris	1475
Virgilii Opera	Fol.	Rom.	1473-4
Virgilii Opera cum Commentariis Servii	Fol.	Ratisbonn.	1471
Virgilii Opera cum Commentariis Servii		Ven.	1475
Virgilii Opera	Fol. min.	Paris	1478
Virgilii Opera	4to.	Paris	1489
Virgilii Bucolica		Paris	1495
Virgilii Georgica	8vo.	Paris	1495
<hr/>			
Ammiani Marcellini Opera	Fol.	Rom.	1474
Macrobiani Aurelii Theodosii Saturnaliorum Liber		Brixen	1481
Marcilii Ficini Platonica Philosophia de Immortalitate Animarum		Flor.	1482
Claudianæ Epistolæ Ciceronis	Fol.	Sienna	1489
Guido Juvenalis Cenomanus in Terentium	4to.	Lyons	1492
Franc. Maturantius Perusinus in M. T. Ciceronis Philippicas	Fol.	Vicenza	1488
Hubertini in Epistol. Ciceronis Comment.	Fol.	Vicenza	1479
Flavii Vegetii de Arte Militari	Fol.	Boulogne	1496
Franc. Aretini Oratoris Philaridis Episto- larum e Græco in Latinum transl.		Oxon.	1485

A LIST OF

*The earliest Editions of the BIBLE, in various
Languages, from 1450 to 1497.*

BIBLIA SACRA	Latina Vulgata, Editio primæ vetustatis, æneis characteribus, absque loci et anni nota, sed Typis Moguntinis Johannis Fust evulgata 2 Vol. Fol.	[1450]
—	—	Lat. Vulg. 2 Vol. Fol. Mogunt. 1462
—	—	Lat. Vulg. 2 Vol. Fol. Embricæ 1465
—	—	Lat. Vulg. per Joh. Bessler Fol. 1466
—	—	German (Marsh). Leipsic 1467
—	—	Lat. Vulg. Fol. Reutlingæ 1469
—	—	Lat. Vulg. Fol. Romæ 1471
—	—	Italian. Venice 1471
—	—	Lat. Vulg. Fol. Moguntia 1472
—	—	Lat. Vulg. 2 Vol. Fol. Nuremb. 1475
—	—	Lat. Vulg. Fol. Venetiis 1475
—	—	Dutch. Cologne 1475
—	—	Lat. Vulg. Fol. Venetiis 1476
—	—	Lat. Vulg. Venetiis 1476
—	—	Lat. Vulg. 2 Vol. Fol. Parisiis 1476
—	—	Lat. Vulg. Fol. Napolis 1476
—	—	Lat. Vulg. Fol. Basilæ 1477
—	—	Dutch. Delft 1477
—	—	Lat. Vulg. Venetiis 1478
—	—	Lat. Vulg. Nuremb. 1478
—	—	Lat. Vulg. Venetiis 1479
—	—	Lat. Vulg. Venetiis 1480
—	—	Lat. Vulg. Nuremb. 1480
—	—	Lat. Vulg. 4 Vol. Venetiis 1481
—	—	Lat. Vulg. Strasburg 1482
—	—	Lat. Vulg. Nuremb. 1482
—	—	Lat. Vulg. Venetiis 1483
—	—	German. 2 Vol. Fol. Nuremb. 1483
—	—	Lat. Vulg. 1484
—	—	Lat. Vulg. Brixæ 1486
—	—	French. Paris 1487

BIBLIA SACRA	<i>Hebraica.</i>	Soncinum	1488
—	— <i>Bohemian.</i>	Prague	1488
—	— <i>Hebraica.</i>		1494
—	— <i>Lat. Vulg.</i>	Basilæ	1495
—	— <i>Lat. Vulg.</i>	Parisiis	1497

ADVERSARIA LITERARIA.

No. xxxiv.

EPIGRAMMATA, EPITAPHIA, VARIORUM.

No. vi.

Monkish Epitaph.

Hic est Durandus, positus sub marmore duro ;
An sit salvandus, ego nescio, nec ego curo.

*On Pope Benedict XII. in whom originated the proverb,
" bibere Papaliter," " to drink like a Pope."*

Iste fuit Nero, laïcis mors, vipera clero,
Deius a vero, cuppa repleta mero.

In Anonymum.

In nive nocte vagans, nuceo cado stipite nixus :
Sic mihi nix, nox, nux, nex fuit ante diem.

In Pontifices Romanos.

Flumen apud Superos nullum est : quid pontibus ergo
Est opus, aut ipso denique Pontifice?
Ast apud infernos, ubi tot sunt flumina, sedes
Illa habeat pontes, Pontificesque suos.

*De sancto quodam viro, qui Satanam sibi sacris invigilanti
λυχνοφορεῖν coëgit.*

Dum tulit ardentem Phlegethontius histrio ceram,
Tum certe, aut nunquam, Lucifer iste fuit.

In Vitam.

Ut Neptuniis in undis, sic in orbe vivitur :
Quisquis hic natum nescit, protinus submergitur.

*On the late Dr. Paley's pronouncing the second syllable of
"profugus" long.*

"Italiam profugus Lavinaque littora venit :"
Errat Virgilius, forte profugus erat.

Ad famulum.

"Nil prorsus feci," quando te verbero, clamas ;
Te ferio idcirco, quod facis ipse nihil.

De Flora sua.

Flora sui capta est, ego Floræ captus amore ;
Dicite nunc, nostrum quis magis ergo dolet.

De insigni quodam Navarcha immature perempto.

Conditur hac urna Borealis gloria ponti,
Cimbrorum plausus deliciæque breves :
Invida quem Lachesis raptum florentibus annis,
Dum numerat palmas, credidit esse senem.

Ad Lucullum.

Jam tribus exspecto numerandum mensibus aurum,
Sæpe licet mandes id jubeasque dari.
Non tamen idcirco Quæstori crimen habendum ;
Namque voluntatem scitque facitque tuam.

In incredulum.

Cum sine chirographo dicas, incredule, credi
Posse nihil, credis hoc sine chirographo ?

In Sabellum.

Non culpas hominem, Sabelle, quenquam :
Verum hoc, et tibi sola vera laus est.

Sed rursum haud alium, Sabelle, quenquam
 Laudas, te nisi solum et unice unum,
 In quem omnes simul omnium quod usquam est
 Laudes absque modo usque et usque transfers.
 Ut non quenquam igitur, Sabelle, culpes,
 Dum te unum modo prodigo ore laudes,
 An culpas alios magis, Sabelle,
 An vero potius, Sabelle, laudas?

Ad Chrysidem, xvi. Kal. Mart.

Ἦ Χρύσις, χειμῶν μὲν ἀπῆεν, ὑψόθι δ' εἶας
 παπταίνει νοτέροις ὄμμασιν ἀμφιβόλως·
 νύμφαι δ' ἀνθοφόροισιν ἐν ἄλσεσι κατ' ἰλλουσαι
 σκιρτῶνται, λευκαῖς συμμιγέες Χάρισιν·
 ὄρνιθες δ' ἀνὰ δένδρα νέης ἀρχονται ἀοιδῆς,
 γηθόσυνοι, ῥίγος γὰρ λέλυται στρυγερόν·
 ῥίγος μὲν λέλυται, κραδίη δέ τοι αἰὲν ἀτεγκτος·
 ἐν δὲ τοῖς αἰὲ στήθεσι χεῖμα μένει.
 ἀλλὰ σύγ' ὃν σέβουμεν τῶδ' ἡματι, καὶ Κυθερείας,
 (οὐ γὰρ βαρβαρικοῖς τέρεται οὐνόμασι,)
 θελξινόου διδασχὴ πειθοῦς, λυτὴρ ὀδυάων,
 πάσης ἀνθρώπου πρόδρομος ἀγλαΐης·
 σοὶ μὲν παρθενικὴ πᾶσ' εὐχεται ἡματι τᾶδε,
 σοὶ δ' αὖ παρθενικῆς ἡΐθεος ποθέων.

De seipso.

Si fatis dolor ipse meis par esse, dolori
 Si lacrymæ, lacrymis si pote sint numeri;
 Et dolor, et lacrymæ, et numeri mihi solum opus, una
 Cura dolere mihi, flere sit, et canere.
 At fatis neque par nostris dolor esse, dolori,
 Nec lacrymæ, lacrymis nec pote sunt numeri:
 Ergo quid doleam, aut lacrymem, cantemve, fatigans
 Corda dolore, oculos fletu, animum numeris?
 Sed tamen hoc doleo, et lacrymo, cantoque, fatigans
 Corda dolore, oculos fletu, animum numeris;
 Quod fatis neque par nostris dolor esse, dolori
 Nec lacrymæ, lacrymis nec pote sint numeri.

Ad Amicum.

Vicinus meus es, manique, Delli,
 De nostris pote tangier fenestris:
 Quis non invidet mihi, putetque

Horis omnibus esse me beatum,
 Tali cui liceat frui propinquo ?
 Tam longe es mihi, quam meus tuusque
 Hinc Cornelius est mihi tibi que,
 Qui nunc lentus agit procul remota
 Crudorum in regione Sarmatarum.
 Non convivere, nec videre saltem,
 Non audire licet; nec urbe tota
 Quisquam est tam prope, tam proculque nobis.
 Migrandum mihi longius vel a te,
 Migrandum tibi longius vel a me.
 Vicinus tibi sit vel inquilinus,
 Delli, qui te adeo videre non vult.

In formicam.

Sole sub ardenti cogo mihi provida victum,
 Quo gelido brumæ tempore læta fruar.
 Disce meo exemplo juvenis tolerare labores,
 Ne desint canis certa alimenta tuis.

In Diomedem.

Redde Helenam, prædo infamis. Venus improba mœchum
 Quæ dederat, nostro vulnere læsa fugit.
 Cedite vos alii mortalia corpora. Nam sunt
 Materies dextræ Numina sola meæ.

Ad Phyllida.

Conjugis ad tumulum veniens, nec, Phylli, corollas
 Fers, nec odorifera grandine tingis humum.
 Sed tantum effundis lacrymas, et respicis urnam,
 Qua mors delicias condidit atra tuas.
 Protinus erumpunt flores tellure: vigorem
 Roris habent lacrymæ, solis habent oculi.

Modus Imperativus.

Quare rex aliis, sibi qui non imperat ipsi ?
 Primis personis Imperativus eget.

Quomodo discendum, quomodo vivendum.

Disce, velut seri victurus Nestoris annos.
 Vive, velut tibi sit ultima quæque dies.

Windsor.

Excelsis Vinsora sedens in collibus, astris
 Vicinum Regem, qua licet, usque facit.
 Subter at arva beans Thamesis, lenissimus amnis,
 Sic similem domino se probat esse suo.

In Marcum Jurisconsultum.

Errat, qui Marcum credit dare verba clienti;
 Marcus verba solet vendere, nulla dare.

In Danaën.

Formosam Danaën munibat ahenea turris;
 Et satis id vanus credidit esse pater.
 Indoluit, teneræ miseratus fata puellæ,
 Jupiter, et, subito factus amator, ait:
 Ergo arcere potes natam divisque virisque?
 At si non arces imbris, imber ero.

E COWPERO.

(The rose had been wash'd, just wash'd in a shower, &c.)

Languentem vidi, pluviaque recente gravatam
 Dulce caput, Mariæ quam tulit Anna rosam.
 Plena calix umbo; crines maduere tenelli;
 Dixisses spinæ flere relicta suæ.
 Corripio incautus, nimio dumque impete jactans
 Decutio rorem, frango: recussa cadit.
 Atque ita (clamabam) molles manus aspera mentes
 Concutit, haud fractos se referire putans.
 Si bene tractassem, rubuisses tu rosa paulum;
 Si bene tergatur lacryma, risus erit.

EPIGRAMMA,

Cum Notis Martini Scribleri.

PORCULUS ostendit doctissimus¹ unus in urbe—
 Quomodo? Quid?—ROSTRO Grammatæ nempe tria.²
 Os tentare tamen renuit doctissimus idem.
 Cur?—Fors, quo tentet non habet ORA miser.

¹ Anglice: *The most learned Pigg.*

² Elementa prima, sc. A. B. C.



Non potis ORE quidem : potis est ostendere ROSTRO.

Cur?—Quia PORCELLOS nil nisi ROSTRA juvant.

‘OSTENDO dixi, non OSTENTARE.’—Quid ergo?

Ostendis partes, PORCULE, pone tuas.

H.

CASPARI JACOBI CHRISTIANI REUVENS DISPUTATIO

DE SIMULACRIS QUIBUSDAM TYMPANORUM PARTHENONIS
AD TAYLOREM COMBIUM MUSEI BRITANNICI ANTI-
QUITATIBUS PRÆPECTUM.

COGITANTI mihi et grato animo revolventi, quot quantisque beneficiis tu me quadriennio et biennio abhinc, cum Londini per complures menses agerem, adfeceris tum aliis, tum iis maxime, quibus mihi facillimus aditus ad vestros antiquitatis thesauros pateret; et reputanti, quam arcte conjuncta tua sint munera cum argumento, quod mihi tractandum sumsi; nullius viri docti dignius nomen esse visum est, cui paucas meas de *statuis utriusque tympani Parthenonis* lucubraciones inscriberem, vir ornatissime et amicissime, quam tuum.

Cum princeps archæologorum VISCONTIUS, (ita, credo, etiam tuo judicio extinctum virum celeberrimum adpellare fas est) de Parthenonis tam tympanis quam Zophoris talem protulisset sententiam, cujus, quamquam singularia quædam loca in judicium revocari posse viderentur, universus tamen contextus plerisque idoneis iudicibus placeret; tu, vir probati in archæologia nominis, in ea tamdiu sententia acquiescendum esse duxisti, donec ipsa res aliquid probabilius sedatæ menti obtulisset: et nimirum in unico adhuc simulacro quod VISCONTIUS *Herculem* vocaverat, pro *Hercule*, *Thesei* nomen proposuisti. Quo magis ego juvenis, quique archæologiæ vix tirocinium posuissem, a conjecturis abstinendum mihi sum ratus, neque quidquam immutandum, nisi et diligens rerum examen, et studiorum archæologorum ipse decursus aliquid sponte sua monuisset. Quod

¹ Vide Admonitionem in Nuntio Hebdomadario (*The Mercury*) Norvici iv. Non. Jul. promulgatam, cujus finem claudunt hæc tria verba: ‘OSTENDO; non OSTENTO.’ *Ostentare* pro ‘gloriari,’ ‘se venditare,’ ‘præ se ferre,’ anne Latinum? Non credam. Adjectum fuisset Pronomen, ut apud Cic. pro Cœl. ‘In aliis rebus se ostentent:’ et Epist. Fam. lib. i. ‘Quid me ostentem,’ &c.

cum nunc evenierit, idque faciem quodammodo præferentibus viris doctis nonnullis, tam Britannis, quam Germanis, narrantis primum vices explebo, quibus in locis a VISCONTIO sit dissensum (quorum quædam ad Britannorum notitiam forte non pervenerint); deinde vero ad proponendum duas tresve meas conjecturas transibo.

VISCONTIUS, discrepans a SPONII, WHEELERI, POCOCCII, aliorumque non matura sententia, et STUARTII adfecta tantum, non confecta ejus sententiæ emendatione, Parthenonis faciem anticam *Orientelem* esse censuerat: adeoque *Minervæ ortum* in tympano hujus faciei exhibitum fuisse docuerat. Receperunt hanc novationem QUATREMERIUS, Gallus, HIRTIUSQUE, Germanus, quorum uterque et se jam pridem sic censuisse contendit: tum WELCKERUS, et ipse Germanus, et WILKINSIUS, Britannus. Sed contra censuerunt LEAKIUS et WEBERUS, cujus Britanni, Germanique scripta, multis, ut videtur, doctrinæ gradibus inter se distantia, eodem fere tempore prodierunt. Cum itaque aliorum in archæologiæ et artium historia clarorum virorum judicia nulla in meam adhuc notitiam pervenerint, BÖTTIGERI, HAMMERI Germanorum, MIENTARI Dani, CICOGNARÆ, CANCELLIERII, FÆE, NIBBII, CATTANEI, omnino Itali nullius; alii vero quorum sententiæ ipsum nomen magnum auctoritatis pondus additurum erat, ZOEGA, AGINCURTIUS, MILLINUS jam debitum naturæ solverint; de illis tantum, quos ante nominavi, viris doctis referre mihi continget: de quorum opinionibus, quid mihi statuendum esse videatur, paucis explicabo.

Monumentum cum primum occurrit ejus generis, cujus jam dudum viris doctis multa exempla nota sunt, etiamsi sit antiquissimum, vas pictum fortasse, aut nummus Græcus, in certo quodam notoque cyclo notionum semper versamur, unde petenda sit explicatio ita ut etiamsi, quid sit, non statim adpareat, tamen, quid non sit, facile rogati docere possimus. Aliter evenit in simulacris Parthenonis; quæ etsi generis sunt noti, tamen ejus sunt ætatis et scholæ, ex qua, ante Comitum ELGINII expeditionem, quidquam ad nos pervenisse nemo certo adseruerit.¹ Hinc hæsitatio et timor explicaturis: valeantne ea symbola, ea

¹ Excipiendus tamen MAYERUS, qui in notis anonymis ad BÖTTIGERI versionem Germanicam *Memorandi HAMILTONIANI* (Lipsiæ, apud Brockhaus 1817. 8. p. 63.) huc adlegavit colossum montis Caballini Romæ, Nioben, Minervas multas, Amazonem, aliaque. Mihi illa nimis incerta videbantur, quæ tantum ex Parthenonis simulacrorum comparatione illustrari poterunt.

signa, unde explicari solet aliud monumentum, sive marmoreum, sive pictum; fuerintne ea symbola jam ævo Phidiaco, et Athenis, in usu; idemne denique tunc significaverint, quod postea, aut in Magna Græcia? Accedit, quod etiam in sinceris monumentis Græcorum antiquioribus, et paullo item recentioribus, plurimæ occurrant personæ allegoricæ, quæ ex solo adscripto nomine nobis innotuerunt: verbi causa, in vasis pictis: *Κωμος*, *Κωμωδία*;¹ in anaglyphe pugna ad Arbela, *Εὐρώπη*, *Ἀσία*;² in Apotheosi Homeri (quæ hodie vestra Britannorum est), *Οἰκουμένη*, *Χρονος*, *Ἰλιάς*, *Ὀδυσσεύς*, *Μυθος*, cætera; et similiter prorsus, quæ nobis explicuit PAUSANIAS, in Ceramici porticu *Δημοκρατία* et *Δημος*,³ et alibi *Ἐκτελεῖα*.⁴ Jam quomodo (sic ego me ipse interrogare soleo) nos vel de una harum personarum, quid significet, aut significaverit, intellecturi eramus, nisi adscripta fuisset interpretatio? Quid si in Phidiacis Parthenonis statu is ejusmodi naturæ divinæ lateant? Quæ unquam ad has explicandas conjectura idonea proponetur, cum absint a plerisque horum simulacrorum quævis symbola, cumque certum sit, in aliis monumentis, ne symbola quidem ad explicationem sufficere? Quæ quidem hæsitatio, hic, si uspiam, caute præcedendum esse docet: quæque me quidem ita perculit, ut nihil statuere duxerim, nisi quod fere ad oculum demonstraretur: nihil contendere, nisi quod e pluribus simul causis probabile fieret; ea vero tandem, quæ minori probabilitatis gradu constarent, fere non nisi per divinationem, et levissime, indicanda esse, crediderim.

Ut igitur verbo et rem illustrem, et laboris compendium faciam; sicut medium tympani Orientalis simulacrum *Minervæ* esse, et fragmentum Musei Britannici (conclavis xv. n. 75.)⁵ huc pertinere, a nemine ambigitur, adeoque pro certo statui potest; sic leviusculum, et periculosum mihi videtur, propter solam Mysteriorum cognationem, VISCONTIANUM Herculeum tympani Occidentalis vocare *Bacchum*, eo quod *Cereri* proximus jaceret: aut *Bacchi* rursus, *Proserpinæ*que et *Cereri* nomen dare VISCONTIANO *Palæmoni* cum *Leucothea*, tertioque simulacro innominato in Orientali tympano: quæ mens est viri

¹ MILLIN Vases, T. I. Pl. 19; et MILLINGEN *Vases de Coghill*, Pl. 6, 7; DUBOIS MAISONNEUVE, *Introd. à l'étude des vases antiques* (Paris, 1817, fol.) Pl. 22.

² STE. CROIX *Historiens d'Alexandre le Grand*, p. 777; MILLIN *Galerie Mythologique*, Pl. xc. n. 364.

³ PAUS. I. 3. § 2. ⁴ Idem, v. c. 10. extr et fortasse c. 20. princ.

⁵ Secundum Catalogi 16^{am} editionem anni 1819, aut 18^{am} anni 1821.

eruditissimi, mihi que amici WALCKERI, ZOEGÆ dignissimi discipuli et operum posthumorum editoris. HIRTIIUS, quod VISCONTII *Ilissum*, Tritonem fluvium nuncupavit, ad trunci solam positionem adtendit, VISCONTII alteram rationem, quæ probabilitatis causam addebat,—comparisonem nempe templi Jovis Olympiæ, in cujus utroque angulo pariter jacebant, non peregrini, verum patrii proximique Elidis fluvii,—omisit. Hæc igitur omnia commenta ut refutare longum est, neque, si te quidem, vir sagacissime, propositioni superioris adsentientem habuerim, necessarium; id tantum mihi faciendum esse decrevi, ut una in tabula omnes opiniones, quæ mihi innotuissent, simul ob oculos ponerem,¹ et iis omissis, quæ unico et leviori argumento niterentur, eas solas, quæ gravioribus, nempe ordinis tympanorum inversione, aut comparatione, sive aliorum monumentorum, sive scriptorum, essent fultæ, in diligentius examen vocarem.

Eorum qui a VISCONTIO maxime recedunt, WILKINSIUS frontem templi esse ad Orientem, et in ejus frontis tympano, Minervæ ortum exhiberi concessit;

LEAKIUS itidem frontem Orientem versus positam concedens, ortum Minervæ in altero tympano, Occidentali, quæsivit;

WEBERUS vero, utranque VISCONTII doctrinam impugnans, tam frontem, quam Minervæ ortum, ab Occidente quæsivit.

Nos de tympanorum positione et argumento primum, atque adeo primum de LEAKIO, deinde de WEBERO, videamus.

Quæ maxime causa virum nobilissimum, eundemque doctissimum, LEAKIUM, impulerit, ut a VISCONTII opinione, cujus ipse multas partes comprobatur, dissentiret,² difficile est dicere. Nam quæ disputat adversus explicationem simulacri *Minervæ cum Neptuno*, quam *Minervam cum Jove* esse vult, admodum sunt infirma. Oleæ quidem collocandæ spatium in tympano erat idoneum: eo magis, quod veteres, optima ætate, ejusmodi rem inanimatam, in qua ars vix se exercere posset, accessoriam semper putaverint, adeoque quam minimæ semper molis fecerint. Sic, in vasibus pictis, ædificia per singularem columnam, aut januam, significantur: in anaglyphis choragicis, vix ultra tectum templi Delphici adparet: cum in senioribus monumentis, tabula Iliaca, et anaglyphe Circes,³ etiam stabula,

¹ In qua tabula opiniones qualescumque meas non omittendas duxi: sic tamen, ut quibus minus tribuerem, eas uncinis includerem.

² In *Topography of Athens*, (Lond. 1821. 8.)

³ Editæ a VENUTIO Romæ 1758. 4^{to}; et a MILLIN *Galer. Mythol. Tab. clxxiv. n. 635.*

tota quanta, sint sculpta. Ramus igitur oleæ integræ vice fungi potuit, sicut fungitur in pictura vasis CLARKIANI, quo et WILKINSIUS provocat, et ego sæpius provocabo. Quæ LEAKIUS de Dei Deæque statu, et de membrorum motu disputat, ea sunt opinionis: et in alteram quoque partem totidem dicere, facile sit. At *Minervam* simulacro illo virili, quod VISCONTIUS *Neptunum* vocavit, altitudine longe inferiorem fuisse, quod LEAKIUS infert, tum ab aliis dissertissime negatur,¹ tum, si dubitaremus, impediret crista, quæ verosimiliter tam ab Atheniensibus galeæ Palladis addita, quam ab Æginetis in tympano Jovis Panhellenii,² si non majorem, certe parem *Neptuno Minervæ* staturam efficere debuit.

Et hæc statura est LEAKII adversus VISCONTIANAM explanationem objectio. Pergamus ad ipsius novam interpretationem, cui nos duo præcipue argumenta opponemus.

PAUSANIAS, iudice viro spectatissimo, cum dicebat: ἐς δὲ τὸν ναὸν, ὃν Παρθενῶνα ὀνομάζουσιν, ἐς τοῦτον ἐσιῶσιν ὁπόσα, κ. τ. λ. — ὁπισθε δὲ, κ. τ. λ. — *Orientelem* quidem faciem templi *anticam* esse intellexit: verum sic locutus est, ut lectorem suum per partem *posticam* in templum introducere, et anticam partem ὁπισθε³ vocare videatur. Estne vero ea, vir amicissime COMBI, consuetæ veteribus locutio aut cogitandi forma? Ego censeo prorsus alienam a veterum tam naturali perspicuitate, quam decore: ἐσιῶσιν εἰς τὸν ναὸν mihi semper erit: “intrantibus per *justam* portam, non per *quamvis* temere, quæ visui primum se obtulerit” nisi sit expressum: et contrarium si LEAKIUS exemplis aliis probabile reddiderit, tum demum vacillabit hæc mea opinio. Quam quidem maximopere adjuvat etiam descriptio templi Olympiaci, quam alio consilio ipse LEAKIUS ad hunc PAUSANIÆ locum comparavit.⁴ Diserte enim illic distinguit PAUSANIAS: τὰ ἐν τοῖς ἀετοῖς ἔμπροσθεν — τὰ δὲ ὁπισθεν; et præterea, de Zophoro partis anticæ et posticæ, sic loquitur: ὑπὲρ τοῦ ναοῦ τῶν θυρῶν — ὑπὲρ δὲ τοῦ ὁπισθοδόμου τῶν θυρῶν. Ad quam locutionem si verba de Parthenone exiguntur, nonne valde fit probabile, PAUSANIAM etiam in Parthenonis descriptione distinguere voluisse ναὸν ab ὁπισθοδόμῳ, sed conjunxisse utramque loquendi figuram, ne tam brevis periodus nimis anxie definita videretur: atque hæc verba adeo idem valere,

¹ BURROW's *Elgin Marbles*, T. I. p. 242; cf. p. 240.

² Scilicet inter signa Æginetica, a COCKERELLI, et aliis, inventa.

³ Et eadem fere de voce ὁπισθε objectio WEBERI contra LEAKIUM *Kunstblatt*, 1892. N. 3.

⁴ P. 424.

⁵ V. 10. §. 2.

ac si dixisset: ἐς τὸν ναὸν ἑσίουσιν—ἐς τὸν ὀπισθόδομον ἑσίουσιν—
aut simpliciter, ἤμπροσθεν—ὀπίσθεν—?

Præterea LEAKIANÆ sententiæ si adsentiamur, sequetur ut Minervæ lis priori et potiori loco exhibita fuerit, quam ipsius ortus: quod fere idem est, ac si dicas eam, *antequam nata esset*, hanc contestationem habuisse. Hoccine vero ad veterum ingenium, quod pulcri decorique sensu tam alte imbutum censemus, constabit? Neque enim nunc de PAUSANIÆ narratione, sed de dispositione architectorum, de PHIDIÆ iudicio, quin imo de PERICLIS ipsius consiliis agitur. Immo vero melius! Et vero novimus, rectius temporum ordinem alibi esse servatum. In templo Thesei Zophorus cellæ anticus *Gigantomachiam*, posticus *Centaumachiam* exhibebat, ipso LEAKIO interprete.¹ Templi Jovis Olympiæ frons *Pelopsis et Œnomai aurigationem*, tympanum vero posterius rursus *Centaumachiam* habebat.² In templo Minervæ Aleæ apud Tegeatas, in antico tympano erat *venatio apri Calydonii*, in postico *Achillis et Telephi pugna*.³ Et DIODORUS SICULUS quando narrat, in templo Jovis Olympici Agrigentino ad Orientem exhibitam fuisse *Gigantomachiam*, ac Occidentem *Troja ἄλωσιν*, valde credibile est, eum faciem Orientalem anticam esse tacite significare; quamvis enim hujus templi recentissimi investigatores introitum ad Occidentem ponant, multum de hacce opinione dubitare fas est, quippe Occidentale hoc latius solum prorsus adhuc intactum et inexploratum in ruderibus jacet: et omnino vix quidquam de toto templo superest, præter fundamenta.⁴

Hæc, credo, ad refutandam LEAKII universam doctrinam de inversione argumentorum tympani utriusque satis valent. Dicendum etiam de singulari loco.

Secundariis utriusque tympani personis ea fere nomina tribuit vir spectatissimus, ut tam liti de Atticæ possessione, quam ortui Deæ, eæ personæ interesse posse videantur. Quæ quidem personæ, quatenus etiam in VISCONTIANO systemate nullum ad rei

¹ *Topog. p. 24.* Ingeniose quidem C. O. MULLERUS in *Minervæ Poliads sacris* (Götting. 1820. apud Röwer. 4to.) p. 6. not. 4. prælium Atheniensium cum Atlantis inde effecit. Verum obstar illud mihi videtur, quod PLATO, in *Timæo* et *Critia*, Atlantis finxerit in regno optime temperato constitutos, artibusque florentissimos, inprimis metallorum usu: cum in Thesei Zophoro aciem videamus agrestem, saxa tantum jaculantem.

² PAUSAN. cap. l.

³ PAUSAN. viii. 45. extr.

⁴ DIODOR. SIC. xiii. c. 89. De hoc templo vid. KLENZE *Tempel des Olympischen Jupiters zu Agrigent.* (Stuttg. und Tübingen. Colln. 1821. 4to.) p. 26, 29.

summum momentum adferunt, eodem nunc silentio premi possunt, quo et aliorum dissentientium opiniones: quatenus vero apud VISCONTIUM dramatis necessariae personae fuerant, eatenus mihi sunt attingendae. • Orientalis tympani ternas conjunctas Deas *Parcas* adseveravit magnus ille vir, indubitatas natalium praesides. Easdem nunc *Vestam* cum *Proserpina* et *Cerere* facit LEAKIUS. Ternarius quidem numerus vehementer pro aliqua recepta Dearum conjunctione pugnare videtur, adeoque sive pro Musis antiquioribus, sive pro Horis, seu pro Gratiis, aut pro Parcis. Gratiae et Horae, utpote Jovis filiae, in ipsius throno, Olympiae, erant fictae;¹ sed in neutrius tympani argumentum ullae adeo apte cadere videbantur, quam nomen *Parcarum*, ad Minervae ortum valde congruum. Quod vero in Occidentali tympano, secundum VISCONTIUM, juxta *Minervam* currus *Victoriae*, juxta simulacrum virile *Amphitrite* cum delphine collocata esset, egregiam vim habebat ad probandum, oppositas *Minervae*, et fortasse coeligenis omniino, vires marinas, adeoque Minervae contestationem cum rege aequoris, hic significari. Itaque cum premi se videret LEAKIUS, primum eo refugit, ut delphinem, a pictore NOINTELI, male huc intrusum suspicaretur. Hoc sane est criticorum illud: "delenda est haec vox, contra omnium codicum auctoritatem:" quando ad ipsorum interpretationem non congruit. Sed rursus² admissio delphine, *Amphitritem* VISCONTIANAM, *Thalassam* vocavit, et signum quod est inter ipsam et VISCONTIANUM *Neptunum*, *Tellurem*: comparato loco hymni pseudo-Homerici in *Minervam*. Verum enimvero nimium anceps est, omnes poeticæ narrationis figuras plasticis protinus artibus adplicare. At gravius idem peccare videtur, quando currum, qui juxta *Minervam* est positus, *Victoriae* tribuens, *Erechtheum* agnoscit in virili simulacro, quod ultra currum conspicitur: addens eum a *Minerva* artem currus regendi doctum esse, et comparare hoc loco tanquam Deae Πάριδος. Hæc, credo, esset symbolica imago qualem recentioris mens artificis, OTTONIS VÆNII, aut RUBENSII, conceptura erat, sed a veterum ingenio plane aliena. *ERECHTHEUS*, si hoc loco currus usum a *Minerva* doceri fingeretur, curru veheretur ipse, haud minus quam *Triptolemus* Cereris curru, in vase PONIATOWSKIANO;³ si παραβάρης Deæ esset, una cum illa veheretur, ut idem *Triptolemus* in gemma Regis

¹ PAUS. v. 11. §. 2.

² P. 425.

³ MILLIN *Gall. Mythol.* Tab. lii. et alibi sæpe edito.

Galliæ.¹ Quod autem non tantum *Erechtheum* in ipsis bigis non collocavit, sed tertiam personam, bigis insidentem, addidit vetus artifex, id omnino LEAKII mentem ab *Erechtheo* avertere debuerat. *Victoriæ* in bigis, quarum regendarum artem *Erechtheus* juxta stans a Minerva docetur, nimis compositum et perplexum est argumentum, quam ut a nativa veterum simplicitate possit exspectari.

Sic LEAKIUS quidem, cujus cæterum reconditam doctrinam suspicere soleo, præcepta prava opinione de PAUSANIACÆ orationis filo, interpretationem simulacrorum, quæ templum exornabant, ad suam mentem, vi illata, detorquet, cum, eludita et bene contexta ratiocinatione, Parthenonis frontem Orienti oppositam esse docuisset.

Atque utinam WEBERUS VISCONTII, LEAKIIque, et præterea WILKINSII de directione templi argumentis, se convinci passus esset!

WEBERUS igitur² primum exempla templorum Orientem versus sitorum, quæ VISCONTIUS adlegat, ad rem adposita esse negat: deinde propriis quibusdam conclusionibus contrariam doctrinam confirmare, ac tandem LEAKII argumenta, serius ad ipsius notitiam perducta, evertere nititur.

Et propria quidem huic docto viro sunt argumenta, quatuor capsas, sive armaria in parietibus, tabulis marmoreis clausa, quæ SPONIUS et WHEELERUS in eo fere loco Parthenonis viderunt, ubi Ecclesiæ quondam Christianæ chorus fuerat, fortasse antiquæ fuisse thesaurorum receptacula, et propterea ab hac parte, quæ Orientalis est, Opisthodomum exstitisse. Quasi non et Græci seriores ad Christiana sacra conversi, qui totam templi faciem Orientalem addito muro semi-circulari mutaverunt, suoque usui magis idoneam reddiderunt, qui fontem baptismalem, ab iisdem SPONIO et WHEELERO³ notatum, elaboraverunt, etiam simplicissimæ operæ armaria, unica lamina marmorea clausa, ad reponenda sacra vasa, aliaque instrumenta, conficere potuissent. Et hodierni quidem Græci, et pauperiores, et a Turcarum exactionibus sibi metuentes, vasa sacra plerumque, post usum, domui suam, aut in Monasterii turrim, si Monachi

¹ MILLIN *Gal. Mythol.* Tab. xlviii. n. 220.

² In *Diario Artium* (*Kunstblatt.*) quod *Stuttgardia* et *Tübingæ* editur, forma 4^a. Vid. anni 1821. n. 54, 55, 56; et anni 1822. n. 3, et 30.

³ T. II. p. 114. (ed. Amstel. 1679. 12mo.); WHEELER, T. II. p. 424. (ed. *Gall. Amst.* 1689. 12mo.)

fuerint, asportare solent:¹ verum credibile est, et crediderunt illi peregrinatores, e lautiori et tutiori ætate hæc armaria, sacris Christianis necessaria, fuisse. Neque igitur plus causæ est, cur antiquioribus, quam cur recentioribus temporibus hæc adscribamus. Haud minus vero ambigua est altera WEBERI argumentatio, cum ex loco VITRUVII ejusmodi (IV. 8. §. 4. ed. SCHNEID.) *Columnis adjectis, dextra ac sinistra, ad humeros pronai, uti est Athenis in asty*, nescio quid de Parthenone efficere tentat: cum is locus obscurissimus, ut sunt complura VITRUVIANA, a nemine quidem plane intellectus, et incertæ lectionis, cum dubitetur num scriptum fuerit *in arce* an vero *in asty*, multo tamen probabilius ad Minervæ Poliadis templum (quod video etiam a GENELLIO² architecto Berolinensi, et WILKINSIO³ factum esse) quam ad nostrum Parthenonem referatur.

[Hactenus.]

DE ARCADIO ANTIOCHENO ADMONITA QUÆDAM.

[Vide *Classical Journal*, XXIX, 165.; XXX, 510.; LIV, 208.]

THE passage of Arcadius, quoted by Salmasius *Exerc. Plin.* 84., occurs in p. 188. of my edition and runs thus: Καθάπερ οἱ τοῖς αὐλοῖς τὰ τρήματα εὐράμενοι, ἐπιφράττειν αὐτὰ καὶ ὑπανοίγειν ὅποτε βούλονται, κέρασί τισιν ἢ βόμβυξιν ὑφορκίοις, (al. ὑφολλίοις) ἐπετεχνάσαντο, ἄνω καὶ κάτω, (al. ἄνω τε καὶ κάτω,) καὶ ἔνδον τε καὶ ἔξω στρέφοντες.—Ταῦτα οὕτως, καὶ οὕτως ὥσπερ κέρατα τὰ σημεῖα ἐποιήσατο τῷ πνεύματι, ἐν τῇ σχῆμα ἑκατέρῳ σημηναμένος· τοῦτο δὲ τὸ ἐν ὥσπερ αὐλῶ ἑοικὸς, ὅπερ ἔνδον καὶ ἔξω στρέφων ἐπιφράττειν τε καὶ ὑπανοίγειν τὸ πνεῦμα ἐδίδαξεν.

“Quæ contra hanc regulam monet Arcad. 125. Τὰ εἰς ἰς μονοσύλλαβα ὀξύνεται, ἴν, ἴς, ῥίν, λῖς ὁ λέων, ipsius videtur esse, non Herodianus, siquidem fidem habemus Scholio Veneto ad II.

¹ LEO ALLATIUS de templis Græcorum recentioribus. Epist. I. n. xxii. p. 34. Qui libellus a nemine, quod sciam, in tota hac quæstione consultus, legi meretur, imprimis ab iis qui Græciam ipsi invisere cupiunt.

² In *Epistolis Vitruvianis* (*Briefe über den Vitruv.*) Fasc. I. p. 37. Vide et reliquos interpretes a SCHNEIDERO ad VITRUVIUM adlegatos.

³ In *Atheniensibus*, sive *Topography of Athens*, p. 97. not. *.

184 *Is the Nightingale the Herald of Day?*

xi. 486." Car. Guil. Goettling. *de Accentus Lege, quam Græci in pronunciandis Nominativis Focum monosyllabarum tertiæ Declinationis secuti sunt*, Bonnæ, 1821. p. 6.

Is the Nightingale the Herald of Day, as well as the Messenger of Spring?

No. II.—[Continued from No. LIII. p. 92.]

THE testimony of Philostratus as to the fact, p. 665 = 18. Boiss., *Καὶ οὐπω, ξένε, τῶν ἀηδόνων ἤκουσας, ὅλον τῷ χωρίῳ ἐναγτικίζουσιν, ἐπειδὴν δέλη τε ἦκη καὶ ἡμέρα ἀρχηται*, may be placed beyond all doubt, as well as the integrity of the words, which contain the fact.

The following quotation from the Spanish poet, Gongora, was furnished by the prompt recollection of the accomplished Mr. John Bowring, when I in conversation mentioned this subject to him:—

*Ruiseñores
Cantando entre las flores
Que tocan al alba,*

"Singing midst flowers the nightingales welcome the dawn." Compare with it the annexed passage from *the Student of Salamanca* in *Bracebridge-Hall*, i. 290.—"The delicate airs, that played about the tower, were perfumed by the fragrance of myrtle and orange-blossoms, and the ear was charmed with the fond warbling of the nightingale, which in these happy regions sings the whole day long." And in *the Sketch-Book* the Royal Poet speaks of the nightingale as singing at the dawn of day. "It sings late in the evening, and particularly during the time that the hen is hatching.—In Persia it sings in great perfection, and is mentioned by a traveller in that country as 'the sweet harbinger of the light.'" Dr. Rees's *Cyclopædia*.

OBSERVATIONS SUR *MEXPI*.

Mέχρι, préposition de temps et de lieu, a exercé bien des Grammairiens, soit grecs, soit français, et suscité parmi eux des querelles qui n'ont pas toujours été pacifiques.

En France, les conservateurs d'une langue devenue universelle, se rappelant les querelles littéraires de Furetière et Ménage, et ces débats universitaires,¹ et les requêtes au parlement qui en furent la suite, redoutant les équivoques que pourroit occasionner la préposition *jusque*, se sont appliqués à la définir.²

La définition de l'Académie étoit de nature à faire cesser les incertitudes. Aussi les grammairiens ne se sont-ils plus querellés sur le sens de la préposition *jusque*. Mais la cupidité ne voulut pas se soumettre aux législateurs de notre langue : des scandales troublèrent la société ; des procès éclatèrent : alors les premiers magistrats de la capitale s'assemblèrent, revêtus de leurs simarres, ornés de leurs infules, et en plein tribunal prononcèrent cet arrêt :

“ Dans une vente,” ont-ils dit, “ tout ce qui est indiqué comme limite se trouve exclus de la vente, à moins que le contraire ne résulte de stipulations synallagmatiques.”

D'après ce prononcé, plus de procès, plus de scandales, au civil. Mais en littérature grecque, en philologie, comme il n'y a pas d'autres juges que la raison, l'analogie, l'examen du contexte, les inéprises, sans scandale toutefois, allèrent leur train : les philologues induisirent en erreur une grande partie du monde savant.

Echantillon d'erreurs nombreuses commises dans l'interprétation de μέχρι.

M. Larcher, M. Malte-Brun (tom. 1. de son excellent *Précis de géographie*), et moi, nous avons prétendu³ que l'Inde ne faisoit point partie du monde d'Hérodote, mais désormais il convient à le traduire, *μέχρι τῆς Ἰνδικῆς οἰκίσταις ἡ Ἀσίη*, par *l'Asie est habitée jusques et y compris l'Inde*.

Faute de réfléchir assez sur le sens de *μέχρι*, préposition de temps et de lieu qui a sens, tantôt inclusif et tantôt exclusif, le savant M. Coray⁴ ôte et donne, tour-à-tour, une province au roi

¹ Voy. Menagiana, T. iv. p. 270 sq.

² Voy. le Dict. de l'Acad. Franç. ; et celui de Ferrand.

³ Cette erreur se trouve répétée par moi, dans ma *Géogr. d'Hérod.*

⁴ Strab. trad. franç. liv. ii. tom. iv. p. 10. 1^{re} part. ; et ibid. liv. xii. tom. iv. 2^e part. p. 60.

Polémon. Mais la contradiction sera aisément corrigée en réfléchissant que le *μέχρι τῆς Κολχίδος* de Strabon¹ signifie *jusque et y compris la Colchide*, et non *jusqu'à la Colchide*.

Le même M. Coray² pense que les rois du Bosphore ne possédoient (de la grande Chersonnèse) qu'une petite partie, celle qui avoisine l'embouchure du Palus-Méotide et la ville de Panticapée jusqu'à Théodosia (*μέχρι Θεοδοσίας*); mais je crois, 1^o qu'il est question ici de la Panticapée, province, et non de la ville de Panticapée; 2^o que *μέχρι Θεοδοσίας* signifie *jusque et y compris Théodosie*; et qu'ainsi il faut rendre au roi du Bosphore, Théodosie (et même, je crois, avec son territoire). *Μέχρι*, comme on le voit, a occasionné bien des méprises grammaticales, historiques et géographiques.

A Paris, le 24 Août.

G.

LITERARY INTELLIGENCE.

It cannot be sufficiently regretted, that in the present advanced cultivation of Oriental Literature, a remedy is not found for the scarcity and dearness of copies of the *Sháhnámeh*, by printing the work itself. One volume was printed many years back at Calcutta, but in such an infamous type, that it is almost as illegible as any MS. of the worst hand; and since that time, it is understood that the undertaking has been abandoned. Would it not be advisable for the series of volumes to be continued? and might not this be safely done by a prospectus, and subscriptions? Either Sir W. Ouseley or Gulchān would be as fully competent to the undertaking as Dr. Lumsden. At the same time, should this ever take place, it is to be hoped that the *فرهنگ لفظ شاه نامه فروسي* will be published either with it, or separately, like the *Lexicon Aristophanicum*, that accompanies Aristophanes. Wishing, that this paper may incite some one to the task, I request its insertion in your Journal, and remain, Sir,

Yours, &c.

فلاح.

¹ Texte grec, 12, p. 833. B. trad. franç., tom. iv. p. 60, 2^e part.

² Strab. liv. 7, p. 478, A; trad. franç. toin. iii. p. 64.

LATELY PUBLISHED.

Stephens' Greek Thesaurus, No. XXIV. Price 1*l.* 5*s.* per No. 2*l.* 12*s.* 6*d.* large paper. No. XXV. will be published in November, and the whole work speedily completed.

The Delphin and Variorum Classics, Nos. LV. and LVI., containing Boëthius and Ausonius. Price 1*l.* 1*s.* per No. Large paper, double.

Select British Divines, No. XXX. (continued in Monthly Nos.) neatly printed in duod., and hot-pressed. Price 2*s.* 6*d.* Containing part of BISHOP HALL'S *Contemplations*.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thomas Hartwell Horne, M.A. Fourth Edition, corrected. Illustrated with numerous Maps and Fac-similes of Biblical Mss. In four thick volumes, 8vo. 3*l.* 3*s.* With an additional fac-simile.

The Morning and Evening Sacrifice; or Prayers for Private Persons and Families; beautifully printed in Post 8vo. 10*s.* 6*d.* and Demy 12mo. 5*s.* 6*d.* bds.

Translations from Claudian. By the Hon. and Rev. Henry Howard. Post 8vo. 10*s.* 6*d.*

M. Angelo Mai, the Prefect of the Library of the Vatican, has just published a second edition of the fragments of "The Works of Fronto," which he found in the Ambrosian Library at Milan, but which have been considerably increased by the recent discoveries among the treasures of the Vatican. The literary world will no doubt hear with pleasure, that among these additions are a hundred letters from Fronto, Marcus Aurelius, &c. This edition is dedicated to the late Pope.

Mr. Barbier has published the second volume of his new edition of his valuable Dictionary of Anonymous and Pseudonymous works, written, translated, or published, in French and Latin. This work is not merely a dry catalogue, interesting only to the lovers of books, but is full of curious and instructive dissertations and facts. A catalogue of the books printed on vellum, in the King's library, five vols. 8vo., merits to be recommended for the excellent method of the work, the exactness of the details, and the extensive bibliographical knowledge of the author, who signs himself M. V. P.

A *Poëtarum Græcorum Sylloge*, edited by the learned M. Boissonade, is a valuable publication, of which three volumes are published: it is very well printed, in 32mo. It will form 25

volumes, comprising Homer, Hesiod, Æschylus, Sophocles, Euripides, Aristophanes, Pindar, Callimachus, the Anthology, &c.

The *Lexicon Herodoteum* by J. Schweighäuser, in 2 large volumes 8vo. This new work, on which Schweighäuser has spent six years, is so arranged as to be used, not only with the Greek edition of Herodotus, which he published in 1816, but with all other Greek editions of that historian that have hitherto appeared.

The miscellaneous Latin Essays of the late celebrated Professor Wyttenbach, have been published (for the first time collectively) in two large octavo volumes. A Life of the Professor (in Latin), by G. L. Mahne, has just appeared. We believe that the above *Opuscula*, though now advertised, were published a year and a half or two years ago.

The East India Military Calendar; containing the services of general and field officers of the Indian army. Under the sanction of, and dedicated by express permission to, the honorable the Court of Directors of the affairs of the East India Company. By the editor of the Royal Military Calendar.

Journal des Savans for June.

1. Chefs-d'œuvre des Théâtres étrangers; reviewed by M. Reynouard :
2. M. Letronne, Recherches pour servir à l'Histoire de l'Égypte, &c. M. Silvestre de Sacy.
3. Messrs. Levec et Lemonnier, Théâtre complet des Latins; M. Daunou.
4. M. Amédée Jaubert, Elémens de la Grammaire Turki; M. Abel-Remusat.

Journal des Savans for July.

1. Monete Cufiche dell' I. R. Museo di Milano; reviewed by M. Silvestre de Sacy.
2. M. Leschenault, Voyage aux Indes; M. Tessier.
3. M. Julien, L'Enlèvement d'Hélène par Coluthus; M. Letronne.
4. Simonde de Sismondi, Histoire des Français; M. Daunou.
5. Chefs-d'œuvre des Théâtres étrangers; M. Reynouard.
6. Boissonade, Aristæneti Epistolæ; M. Letronne.
7. M. Thomas, Pell. Platt. Catalogue of the Ethiopic Biblical Mss. in the Royal Library of Paris; M. Silvestre de Sacy.

Journal des Savans for August.

1. Essays relative to the Habits, &c. of the Hindoos; reviewed by M. Abel Remusat.

2. G. W. Freytag, Caabi ben Sohair, &c.; M. Silvestre de Sacy.
3. Chefs-d'œuvre des Théâtres étrangers; M. Reynouard.
4. M. Halma, French translation of the Phenomena of Aratus, &c.; M. Letronne.
5. M. de Courcelles, L'Art de vérifier les Dates; M. Daunou.
6. M. Quatremère de Quincy, Essai sur la nature, le but, et les moyens d'imitation dans les Beaux-Arts; M. Raoul-Rochette.

Dissertazione sopra l'Autore della prima traduzione Latina delle Lettere Greche di Falaride, e di altre traduzioni, delle quali si attribuisce la gloria al famoso legista Aretino Francesco Accolti; letta nell' Accademia Romana di Archeologia, dal Canonico Ang. Battaglini, &c. Roma, 1821. 8vo.

Demosthenis Oratio in Midiam, cum Annotatione critica et exegetica; curavit Ph. Buttmann. Berol. 1823. 8vo.

Platonis Dialogi iv; Meno, Crito, Alcibiades uterque, cum annotatione critica et exegetica. Editio Quarta. Curavit Ph. Buttmann. Berol. 1822. 8vo.

Sophoclis Philoctetes. Cum suis selectisque aliorum notis edidit Ph. Buttmann. Berol. 1822. 8vo.

Griechische Grammar von Ph. Buttmann. Berlin 1822. 8vo.

D. Ruhmkennii Opuscula, &c. Editio altera, cum aliis partibus, cum Epistolis auctior (curante J. Th. Bergman). Leidæ. 8vo. 1823.

Essai sur la Nature, le But, et les Moyens de l'Imitation dans les Beaux-Arts; par M. Quatremère de Quincy. Paris, 1823. 8vo.

Q. Horatius Flaccus; recensuit et emendavit F. G. Pottier. Paris, 1823. 8vo.

Vita Dan. Wytttenbachii literarum humaniorum nuperrime in Academia Lugdunobatava Professoris, auctore Gul. Leon Mahne, Leidæ. 1823. 8vo.

Gnomici Poëtæ Græci, curante Jo. Fr. Boissonade. Paris, 32mo. 1823.

ROBERTSON'S *Cambridge Phrase Book*; to assist students in Latin translations, themes, &c. An improved Ed., royal duod. Price 8s. 6d.

Gradus ad Parnassum; a new edition without the verses and phrases; the translation of the words given, also their formation: many new words are added, with other improvements. Duod. Price 7s. 6d. Second ed.

PREPARING FOR PRESS.

Baron Otto M. Von Stackelberg has long been employed on a great work on the Temple of Apollo Epikurios, near Phigalia, in Arcadia, under the ruins of which, he and several artists and connoisseurs found, in the year 1812, the celebrated bas-reliefs which are now in the British Museum. The remarks and measurements made by himself on the spot, are here arranged, and the plates, executed under his own direction from his very accurate drawings, by able artists, partly in the line manner, and partly as finished etchings. In 31 plates in folio, one frontispiece, and three vignettes, engraved by C. Riechart, T. Gmelin, D. Marchetti, &c., we have views of the country and of the ruins of the temple, both before and after the rubbish was cleared away; the ground plan and restoration of the temple; the connexion and completion of the whole interior frieze; finished plates of the several bas-reliefs, three-quarters the size of the originals; lastly, fragments of the Metopes and of the statue of Apollo. The text gives a description of the country and of its inhabitants; an account of the excavation and its success; of the condition of the temple, with reflections on its architecture; on the arrangement of the pieces of the frieze; on the meaning and connexion of the subjects represented, with general observations on the sculpture; and, lastly, remarks on the Metopes and the statue. In the Appendix there is an account of the Lycan Mountains, Messene, the Panhellenion in Ægina, and the Mainots. The work will appear both in German and in French, and be printed without delay. The author has himself undertaken to publish it, and a sufficient number of subscribers have already set down their names. The title will be, "The Temple of Apollo at Bassia," &c.

M. Von Stackelberg is also preparing another work for publication, which will be perfectly similar in form and execution to the preceding, and will furnish an extremely important addition to our knowledge of Art and Antiquity. The author has here put together all his researches respecting the Greek sepulchres, an investigation hitherto but little touched on, and which affords much novelty and information. The subjects represented in the plates are drawn, partly from monuments, discovered and dug up by the author and his fellow travellers, and partly from other works existing in Greece. The whole is engraved by the same artists as the preceding, in 76 plates, imperial folio, and six vignettes, some of which, where the nature of the subject required it, are colored.

The Romaic Vade-Mecum, or Traveller's Pocket Companion; being a translation of Madame Genlis' Familiar Conversations into the modern Greek, English, and Italian. By Marianna, Caterina, and Teresa Macri, of Athens, assisted by natives of England and Tuscany; for the support of themselves and mother, the widow of Procopio Macri, English consul at Athens during twenty-six years, who fell a victim to the Malaria fever, while accompanying an English gentleman in his tour through the Morea. Compelled, by the calamitous devastation and extreme personal danger every where around them, to quit Athens, and, with it, their means of subsistence, and seek an asylum in Corfu, they at length feel constrained to make this appeal to a generous public, trusting that they, at the same time, offer, to all interested in researches in Greece, a valuable and long-desired auxiliary. An attempt will be made to substitute, for the usual unprofitable prefaces of similar works, a compendious view of the pronunciation, declensions, and conjugations, as in general use among the modern Greeks. This, it is presumed, with the dialogues, will furnish every thing necessary, not only for oral intercourse, but for reading and writing, with as much accuracy, if not with the same facility, as the natives, and in a great measure supersede the necessity of any other elementary book.—It will prove an almost equally useful auxiliary to the Greek studying English or Italian, and to the Italian studying Greek or English.—Subscriptions received by the Rev. George Winnock, Chaplain to the Forces, Corfu; by Miss Winnock, Scarsdale house, Kensington; and by J. Souter, 73, St. Paul's Church-yard, London.—Price, to Subscribers, 7s. each copy, square 12mo. neatly half-bound.

TO CORRESPONDENTS.

Etonensis has, we fear, assumed a false signature.

We beg leave to remind S. T., that the *Classical Journal* is open to the admission of literary criticism, but not of personal invective.

If *Graculus* will peruse the preface to Porson's *Hecuba*, he will find that some of his iambs are incorrect.

Notice of Dr. Jones's Greek Lexicon—Westminster Epilogue and Prologue—Itinerary from Tripoli to Timbuctou—Arithmetic of the Holy Scriptures—Biblical Criticism—Geographical Extract from Ben Haukel, &c. in our next.

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THE
CLASSICAL JOURNAL;
N^o. LVI.

DECEMBER, 1823.

*ITINERARY from TRIPOLI (in Barbary) to
TIMBUCTOU. By the SHEIKH L'HAGE KASSEM.*

TRANSLATED, AND ILLUSTRATED WITH NOTES,
BY JAMES GREY JACKSON.

The following Itinerary was written at Rabat, in West Barbary, in 1807, and was transmitted by Mr. Delaporte, chancellor of the French consulate, to the French minister for foreign affairs in 1810. It was dictated to the chancellor, by Sheikh L'Hage Kassem, an aged man, who had acted as guide to the caravans of merchants who traded from Tripoli to Timbuctou, and who, all his life, had traded to Tripoli and Gadames (which were his countries) to Timbuctou. Done at Rabat, June 13th, 1807; signed, Delaporte, Chancellor.

1st Journey.—From Tripoli to Zawieh. Zawieh is a village that resembles Coraim in Lower Egypt. There are large gardens attached to the houses: there is also a college.

2nd Journey.—From Zawieh they pass the night at a place called *Beer-el-grhanam*,¹ a well so called.

3rd Journey.—From Beer-el-grhanam they rest at Wadletel,

¹ *بيير الغنم* *Beer-el-grhanam*; i. e. the sheep-well, or the well of sheep.

² It is impossible to determine the meaning of this word Wadletel, as this itinerary was not written, but delivered or spoken in Arabic: it is as likely I think to be the river of gum-trees, or Wad attolh. I will not however dispute that *letel* may signify tamarinds, although I never heard the word used in the west of Africa to signify that fruit, but invariably Timur-el-hend, i. e. dates of India; and this is the etymology of the European word tamarind.

so named from a river where are seen tamarind trees ; the word *wadletel* signifying the *River of Tamarinds*.

4th Journey.—From Wadletel they travel and rest at *Rogeban*, the name of a tribe of Arabs who reside there.

5th, 6th, and 7th Journeys.—From Rogeban, proceeding on the journey during three days, they reach *Dorgy*, and pass the night there.

8th Journey.—From Dorgy they reach a well called *Beer-temad*,¹ where they pass the night.

9th—13th Journey.—From Beer-temad they travel five journeys in a desert without water, after which they reach the town of *Gedâmes*, or *Gadames*; which is the ancient *Cadmus*. *Gadames* is a middling-sized town, built by the side of the ancient *Cadmus*, where are found the remains of interesting ruins. This town is the magazine for the commerce of the interior of Africa. They bring from thence senna, grain, gold-dust, gums, negroes and negresses bought at *Cashina*, *Bornou*, *Timbuctou*, and which are distributed from hence into the regencies of *Barbary*, in the *Levant*, and in *Europe*, through *Marseilles* and *Leghorn*. *Gadames*, which formerly belonged to the regency of *Tunis*, is now dependent on *Tripoli*, which has imposed heavy duties on the merchandise coming from the interior by the caravans, and which has also levied heavy imposts on the inhabitants. The *Bashaw*, or chief of this regency, has latterly obliged the *Gadamesians* to take to *Tripoli* all that commerce which they before carried on more advantageously with *Tunis*, for the purpose of improving the revenue of the former government. From *Gadames* they take dates to *Fazzan*, the ancient *Phazania*. *Gadames* is surrounded with gardens of palm, date, and other trees, watered by one spring, the water of which is legally divided. The government of the town is in the hands of the three most ancient sheikhs of the country, who watch over the police, administer justice, and superintend the distribution of the water. The women of the *Gadamesians* never walk in the streets, they visit one another over the terraces of the houses, which have all the same elevation. *Gadames* has sustained many sieges against the regency of *Tunis*, from the yoke of which she delivered herself, to submit to the still harder one of the regency of *Tripoli*.

13th—15th Journey.—From *Gadames* they proceed on

¹Beer-temad, i. e. the warm well; the term *temad* designates that degree of warmth which milk has, coming from the camel (or cow).

their journey three days, after which they go and repose themselves at the wells called *Ten-yakken*.

16th—18th Journey.—From *Ten-yakken*, which signifies, in the language of the country, the Wells of Yakken, they march on three days, after which they come to another well, called *Beer-el-tabbeyed*.¹

19th—22nd Journey.—From *Beer-el-tabbeyed* they travel on four journies, resting each night in the deserts, and the fourth day they reach a place, called *El-mossegguem*.

22nd—25th Journey.—From *El-mossegguem* they perform four more journies, stopping in the intermediate way, in barren or uncultivated spots, after which they reach a well dug in a wood, and which is therefore called *Beer-el-grâbah*,² بئر الغابة.

26th—29th Journey.—From *Beer-el-grabah*, during a progress of four days, they rest in desert places, after which, they reach and repose at a place called *Hassi-Farsik*.

30th—33rd Journey.—From *Hassi-Farsik*, after having performed four journies in the heart of the deserts, they come and sleep at a place called *Ain-el-salâh*,³ that is to say, the Fountain of Saints, on account of saints or religious muselmen who reside and have their tombs there.

34th—35th Journey.—From *Ain-el-salah* (or more properly, *Ain-essalah*, the *es* being a solar letter, a distinction which I should not think it necessary to notice, but for the infor-

¹ The French orthography of *Beer*, is *Bir*; but *Bir*, according to the English orthography, signifies a country or district; wherefore it became necessary to adapt the orthography to the English alphabet. Considerable errors have originated in transposing the Oriental languages into the European character, a remarkable example of which is evident in the word *Nile*, which is intelligible in the French, but not in the English language.

² As I have translated this itinerary principally for the use of British travellers in Africa, it is impossible to be too particular in the pronunciation of Arabic or African words. For example, the French translation calls this word, *Bir-el-gabah*; but the word *gabab*, pronounced by an European to an African, would be perfectly unintelligible, and the word loses its identity by being so pronounced. I have repeatedly called the attention of African travellers to this matter, and it is the importance of the matter only, that induces me thus again to impress it on their minds: viz., that the Arabic letter غ is not rendered by the European g or gh, as Richardson and others have rendered it, but rather by gr or grh.

³ I translate this passage, عين صالح, the fountain of peace, not of saints. The word *Salah* is not a noun plural.

mation of travellers in Africa), after two stations, they arrive at the town called *Agably*,¹ the capital of a great country, called *Tuat*, or *Tuwat*, which contains an infinite number of towns or encampments, whose inhabitants live on dates, milk, and the sugar cane. This town was built by a Muhamedan whose name was *Bû Nâneh*. It is protected by the Emperor of Marocco. There is plenty of water in this country.

36th—39th Journey.—From *Agably* they proceed during four days between mountains; and on the fourth they reach a well, called *Beer-Wellan*, that is to say, the Inhabited Well, a country inhabited by Arabs, who dwell here under tents made of leather. The chief of the Arabs of *Wellan*, whose name is *Khoû*, raises a passage-impost or duty on all caravans which pass through his country. The territory of *Wellan* is rich in pasturages, wherein camels feed.

40th—44th Journey. From *Beer-Wellan* they arrive, after five days' march, at the country of the *Tuâreks*, a black race. The *Tuâreks* cover themselves to the eyes, with the same garment or envelope, which covers a tunic or under dress of linen, which they dye black. If the men of the *Tuâreks* cover their bodies to the eyes, the *Tuârek* women, on the other hand, contrary to the oriental custom, go uncovered. They are said to be of a monstrous size, and as indolent as they are large, out of proportion, or monstrous. The *Tuâreks* take their wives by their weight²—the heavier a woman is, the handsomer she is. A *Tuârek* of 10 quintals is a *Venus*. The *Tuâreks* mount the swift camel of the desert, who for their expedition are

¹ El Kibla, i. e. the south; El Kibly, i. e. southern. The south country, so called, as relative to the empire of Marocco and Tafilet, the same being its southern appendage, and the emperor claims its sovereignty, as may be seen in his letter to our late revered sovereign, George III., in Jackson's Account of Marocco, 2nd or 3d edition, p. 320. The *k* is changed into a *g* hard by the French translator, the *k* and the *g* hard being synonymous; but he has (possibly to avoid the *g* being pronounced soft) spelt the word *Agably*, instead of *Kibly*, or *Akibli*.

² A corroboration of this happy taste may be seen in Lyon's Travels in Africa. Speaking of these weighty beauties, he says,—“A boy who accompanied us from Tripoli came to me full of the praises of *Lella Fatima*, the fat wife of *Sheikh Barood*, a white woman, ‘who,’ he said, ‘was the most beautiful creature he had ever seen, and so fat, she could scarcely walk: her arm (*l'barek allah*, God's blessing on it) is as big as my body.’ Continued he, ‘I must say I never beheld such a monstrous mass of human flesh; one of her legs, of enormous size, was uncovered as high as the calf, and every one pressed it, admiring its solidity, and praising God for blessing them with such a sight.’”

divided into several classes. Some perform, in one day, an ordinary camel's journey of five days; these are called *Khammassi*, i. e. a camel of five journees. Others, performing six journees in one day, are denominated *Saddassy*. Others, performing ten days in one, are called *Ashray*.¹ There are some which perform three days in one, and they are therefore called *Tallati*. In the empire of Marocco several Arab tribes use these animals for travelling. The arms of the *Tuâreks* are sabres, lances wholly of iron, and shields, covered with the hide of an animal called *enir-aïnda*,² which resembles the ox. This people proceeded about four years since to Tripoli, in the territory of which they made an incursion in the neighbourhood of the island of Gerbi, the ancient *Meinx*; but they returned, not without an attempt on the part of the *Tripolitans* to pursue them, but they could not come up with them, by reason of the swiftness of their camels.³ The territory of the *Tuâreks* abounds in springs and meadows. The *Tuâreks* are expert in the management of the sabre.

45th—19th Journey.—From the *Tuârek* country, after five days' journey, they reach the wells called *Beer-mossagum*.

50th—54th Journey. Five days more bring the travellers to another well, called *Hassy-Tuaber*.

55th—61st Journey. From *Hassy-Tuaber*, after seven days of tedious march through a desert without water, they reach the wells called *Hassy-Moussy*, a country inhabited by Arabs named *El-Brabish*,⁴ who carry on a trade in cattle with the *Tuâreks*.

62nd—70th Journey. From *Hassy-Moussy* they reach, in eight days' march, the town of *Mabrouk*. The situation of this

¹ The highest class or denomination of the swift camel, or *heirie*, that ever I heard of during my residence in north-western Africa, is the nine-day camel, designated by the term *tasayée*, and I very much doubt if a swifter animal exists. A description of these extraordinary animals is given in Jackson's account of Marocco, p. 90. of the 2nd and 3d editions of that work.

² I take this word to be *enecr-hendy*, i. e. the Indian ox; q. d. the buffalo.

³ The word *dromadaires* I render camel, because, according to Buffon, the dromedary has two bumps on his back, the camel has but one; the swift camel, or *heirie*, has but one, and therefore more correctly belongs to the denomination of camel.

⁴ An emigration of this tribe of Arabs occupy, according to Jackson, the territory north of Timbuctou.—Vide his map of the tracks of caravans across the Sahara.

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town is in the country inhabited by the Tuâreks. Cattle abound here, and the inhabitants carry on a trade in salt with *Taudemi*, a town dependent on the empire of Marocco.

71st—75th Journey. From Mabrouk they proceed, and after travelling five days, they reach *Beer-Tagent*, in a country surrounded by meadows, inhabited by Arabs, who carry on a trade with Timbuctou.

76th—78th Journey. From Beer-Tagent they march on for three days, which brings them to the town of *Mamoun*.

79th—81st Journey. From Mamoun, after other three days, they at length arrive at Timbuctou.

Timbuctou is a large town, open, without walls, three times as large as Tripoli of Barbary, but badly built of brick, covered with plaster or lime. The houses here are low, and adjoin to one another. Some have one story: these are inhabited by the rich and independent, the principal inhabitants, and the merchants. The inhabitants of Timbuctou are, for the most part, merchants, weavers, tailors, blacksmiths, and jewellers. This town is situated in a plain, at a short distance from a river, which the natives call Neel; the Neel washed the city, according to the natives, formerly, but it is now three-fourths of a league from the river. This river, which runs from the east to the west,¹ is navigable, and the natives form a kind of rafts, composed of planks, attached to one another by cords, on which they go to Guinée,² which they call Djenny, to bring honey, rice, sugar, white linen, gunpowder, and negroes and negresses, which they bring and land at a little town called Kabra, situate on the banks of their Neel, and distant from Timbuctou, as Cairo is from Boulac, which merchandise is transported to Timbuctou, and from thence is distributed in Asia and in Europe. The town or place, where they go to get this merchandise, is called Wangara, which is unquestionably the general depot. The inhabitants of Wangara live on a grain, the produce of a plant called *awaggac*, which grows spontaneously during the rainy season. It is gathered before the autumn; its seed

¹ This is unquestionably an error—innumerable evidences of its course being eastward could be brought. The vessels that go to Jimmie, are 40 days going against the stream, and seven from Jimmie to Timbuctou. The river here spoken of, therefore, cannot be the Neel; it may, however, be that noticed by Shabeeny, as having no communication with the Nile.

² This is evidently another mistake: Guinée, or Guinea, is called Genowa, the gold; whereas, Jimmie is quite different in situation as well as in pronunciation.

serves as nourishment to men, and its straw to cattle. This grain, reduced to powder, and mixed with milk, is the general food of the inhabitants, with cheese, and the flesh of their flocks, which are numerous. Is not this grain what is called throughout the rest of Africa, *bishnah*,¹ of which the Arabs make a kind of pudding, which is their principal food?

VARIETAS LECTIONIS Codicis Biblioth. Reg. Havn. No. 3549. in 8vo. collati cum editione EURIPIDIS Porsoniana Lipsiæ iterum repetita 1807 in HECUBA, ORESTE et PHENISSIS.

[Vid. *Miscell. Critica*. Vol. I. P. III.]

CODEX, de quo jam supra dixi nonnulla, multis in locis lectu non facilis est, partim ob scripturæ compendia, partim ob temporis injuriam. Mendis non paucis inquinatur in ipsis vocabulis, multo tamen pluribus in accentus metricque ratione. In choricis & Doricis sæpe non habet, sæpius habet quidem, sed ita, ut, in extrema præsertim syllaba, η superscriptum sit; quæ de re fateor me raro monuisse. Fateor quoque, me iota subscriptum, quod codex interdum præbet, sæpissime omittit, fere semper posuisse. Glossæ interlineares, quæ in Phœnissis raro occurrunt, omnino scriptæ sunt negligentius atque atramento dilutiore, adeo ut passim vix legi possint, non paucis in locis plane nequeant. Earum tamen nonnullas apponi, quæ potissimum usum aliquem criticum habere viderentur. * Ceteras vero perquirere, cum nuper A. Matthiæ V. Cl. multas e codicibus ediderit, vix operæ foret, pretium; † pauca enim nova continent,

¹ The *bishnah* [المشند] here mentioned, is Turkish or Indian corn or maize. But maize is sown and cultivated, and does not grow of itself; therefore, the translator of this itinerary from the French presumes the *awaggar* is not *bishnah*, but some African grain unknown to Europeans.

² Selectas quasdam glossas ex Hecubæ initio exempli causa proponam. V. 9 δορὶ ἐν ἐξουσίᾳ. 11 πρῶτον γὰρ ἢ τε αὐτοῦ πόλιν Δαρδανία, εἴτα Ἰλίον, ἐπεὶ αὖ Τροία ὠνόμασται 15 νῆφ' ἀπαλῶ. 23 Γευδμήτῳ θεοκίτῳ (ἢ θεοκίτῳ.) 37 τύμβον· σχῆμα περιβολῆς ὕψος τοῦ τάφου. 42 ἀδάρητος· ἀφιλοσίμητος, ἀδεξίωτος. 57 ἀντισηκώσας· ἀνατρέφας, ἀντιφορτίσας, ὃ ἐστὶν ἰσόροπα τοῖς καλοῖς κατὰ πρὸς βῆ·

ut Or. 1366 *τριγλύφους, παραθύρια*, et sæpe sunt ridiculae, ut *υβι βούλεισθαι, ὄραν* et similia explicando satagunt. Scholia marginalia exigua sunt numero, et, præter pauca ad Hecubam eaque fere evanida, solum ad initium Phœnissarum pertinent. Horum quædam, quæ non sine molestia perlegi, a Matthiæo jam aliunde prolata reperi; uno tamen loco ejus editio hinc suppleri potest: vol. v. p. 17. not. 1. 2. 3. pro οὐδὲ πεποιήνται lege οὐδεμίαν φροντίδα πεποιήνται.

1. *Ex Hecuba.*

V. 4 *Πριάμου τε*] cod. *Πριάμου τὲ*. 7 *Θρηκίου*] *θηρηκίου*. 8 *Χερσονησίαν*] *χερρονησίαν*. 11 *πέσοι*] *πέσῃ*. 30 *ἄκλαυστος, ἄταφος*] *ἄταφος, ἄκλαυστος* cum superscripta nota: *πρωύτερον τὸ σχῆμα*. 39 *ἐναλίαν*] *εἰναλίαν*. 44 *τῷδ' ἐμὴν ἐν ἡματι*] *τὴν ἐμὴν τῇδ' ἡμέρα*. 53 *ὑπὲρ*] *ὑπὸ*. 56 *δούλειον*] *δούλιον*. 58 *τῆς* abest. 60 *νῦν ὁμόδουλον*] *τὴν ὁμόδουλον νῦν*. 61 *πρόσθε*] *πρόσθεν*. 63 *αἰρέτε μου*] *αἰρέτετε*. 66 *διερειδόμενα*] *διερειδόμενη*. 69 *αἶρομαι ἐννυχος*] *αἶρομ' ἐννυχος*. 73 *ἄν*] *ἦν*. 75 *Πολυξείνης τε*] *πολυξείνης τὲ*. 79 *ἀγκυρ'* *ἄτ' ἐμῶν*] *ἀγκυρά τ' ἐμῶν*. 81 *πατρίου*] *πατράου*. 88 *ἦ*] *καὶ*. 89 *κρίνωσιν*] *κρίνωσ'*. 94 *ἦλθ'*] *ἦλυθ'*. 103 *ἀπελαυνομένα*] *ἀπελαυνόμενη*. 107 *ἀραμένα*] *αἶρομένα*. 108 *κῆρυξ*] *κῆρυξ*. 110 *Ἀχιλεῖ*] *ἀχιλλεῖ*. 118 *ξυνέπαισε*] *συνέπεσε*. 147 *ἰκέτις*] *ἰκέτης*. 152 *φοινισσομένα*] *φοινισσομένην*. 160 *ὦ μοι μοι οἴμοι οἴμοι*. 164 *ἦ ταύταν*] *ἦ ταύταν*. 166 *ἦ δαίμων ἔστ' ἐπαργός*] *ἦ δαιμόνων ἔστ' ἀργός*. 171 *τλάμων*] *τλάμων*. 176 *εἰδῆς*] *ἰδῆς*. 182 *ὦ μοι οἴμοι*. 183 *τί με δυσφημεῖς*] *φρ.*] *τί δυσφημεῖς φρ.* 184 *αἶ bis*] *αἶ quater*. Ibid. *ψυχᾶς*] *ψυχᾶς περὶ*. 190 *ἀγγέλλεις*] *ἀγγέλλεις*. 191—2 *κοινὰ ξυντείνει*] *κοινὴ συντείνει*. 193 *Πηλεΐδα*] *πηλείδου*. 194 *φῆγγει*] *φθέγγει*. 198 *ἀγγέλλουσ'*] *ἀγγέλουσ'*. 200 *παντλάμων*] *παντλάμων*. 201 *βιοτᾶς*] *βιοτῆς*. 204 *ᾧρσέν τις*] *ᾧρσέ τις*. 206 *γῆρα*] *γῆρα*. 207 *ξυνδουλεύσω*] *συνδουλεύσω*. 208 *οὐρείθρεπταν*] *οὐρείθρεπταν*. 212 *σκότον*] *σκότῳ*. 215 *σὲ μὲν, ὦ μάτερ, δύστανε βίου*] *καὶ σὲ μὲν μάτερ δυστάνου βίου*. 218 *μετακλάμαι*] *μετακλαίμαι*. 219 *ἐκύρῃσεν*] *ἐκύρῃσσε*. 229 *δράσον*] *δράσεις*. 230 *χερῶν*] *χειρῶν*. 231 *γίγνωσκε*] *γίνωσκε*. 236 *ᾧλεσέν με*] *ᾧλωσέ με*. 247 *κατεῖπ'* *ἐμοί*] *κατεῖπε μοί*. Versus 253 et 254 in codice leguntur ante vv. 251—2. 255 *οὐκουν κακύνει*] *οὐκοῦν κακύνει*. 260 *οὐ φροντίζετε*] *οὐ γινώσκετε*. 261 *λέγητέ τι*] *λέγοιτέ τι*. 268 *ἦδε γ'*] *ἦδ'*. 269 *τάφῳ προσφάγματα*] *τάφων πρόσφαγμα*. 270 *ᾧλεσέν νιν*] *ᾧλεσέ νιν*.

65 σκίπων· ῥάβδῳ, ἀπὸ τοῦ σκηρίπτω τὸ ἐπιστηρίζω, ἢ ἀπὸ τοῦ σκεδανύειν τὰ ἡπ-
τοντα ἢ βλάπτοντα. 70 δέμασι, φάσμασι· δειμαλεῖς (cuiusmodi—λαλοῖς) φάσμασιν. 77
ἔμωτον, ἔδωκ' ἀκριβῶς ἐγνώμισα. 78 χθόνιοι· ἐπίγειοι. 82 νέον· δεινόν. 85 ἀλί-
ωντες· ἀτάραχοι.

271 αἰχμάλων] αἰχμαλώτων. 278 γραίας—παρηίδος] γεραιας—
 παρειάδος. 282 μῆδ'] μὴ δέ. 287 πράξιν] πράσσειν. 293 ἄς
 τοπρῶτον] ἄς πρῶτον. 294 βωμῶν] βωμῶν. 296 τοῖσι δούλοις] τοῖς
 δούλοισιν. 297 λέγῃς] λέγῃ. 299 αὐτὸς] αὐτὸς, sed cum glossemate
 ἴσος. 309 τίς] οὐκ. 315 οὐκουν] οὐκοῦν. Post v. 326 quia perit
 folium, desunt 30 versus. 326 εἰσὶν] εἰσὶ. 367 κερκίσιν] κερκίσι.
 372 Ἀἰδῶ] αἰδῶ. 373 Ὀδυσσεῦ] μ' Ὀδυσσεῦ. 374 ὄρῳ] ἔρῳ. Sed
 fuit ὄρῳ, quod manus senior mutavit. 377 μητε] μὴ δέ. 378
 κατ' ἄξιαν] καταξίαν. 385 ὄνομα] τούνομα. 391 ἐγὼ τέκον] ἐγὼ
 τέκον. 392 ἄλυσεν] ἄλυσε. 397 πῶμ'] πόμ'. 400 πολλή γ'] πολλή
 δ'. 402 ὅπως] ὅπως, sed c. gl. οὕτως. 408 σὺ δ', ᾧ] σὺ τ' ω. 412
 πείσει] πείσῃ. 417 δέχει] δέχῃ. 427 ἀγγελλε] ἀγγελε. 429
 ἀθλία] ἀθλίας. 430 χαίρε, Κασάνδρα] χαίρ' ὦ Κασάνδρα. 431 οὐκ
 ἔστιν τόδε] οὐκ ἔστι χάρα. 441 Ἀχιλλέως] ἀχιλλέως. 442 μου]

μου. 444 φίλαι] φίλα. 448 αὔρα,—αὔρα] αὔρα—αὔρα. 450
 λίμνας] λίμνης. 451 μελέαν] τάλαιναν. 454 ἦ] ἦ c. gl. ἄρα. 455
 καλλίστων] τὸν καλλίστων. 459 νάσων] νᾶσον. 466 ξὺν Ἀηλιάσιν
 τε κούραις] σὺν δηλιάσι τε κούραισιν. 471 καλλιδίφροι] καλλιδιφρου.
 472 κροκαῖω] κροκαίω. 482—3 τυφομένα, δορίληπτος πρὸς Ἀργείων]

τυφομένα, δορίκτητος Ἀργείων. 486 θεράπνυν] θεράπαιναν. 486 δὴ
 ποτ'] δὴ πού τ'. 489 Τρωάδες] τρωάδαις. 491 ξυγκ.] συγκ. 505
 ἔξ.] ἔξ. 507 Ἀναΐδαν] ὀνανῶν. 508 πέμπαντος, ὦ γύναι, μέτα]
 π. σ' ὦ γύναι μ. c. gl. ἢ μεταπέμπαντος σὲ καὶ μετακαλεσαμένου.
 513 πέμπουσιν] πέμπουσι. 515 ἄρ'] ἄρα. 519 ἐξεπράξατ'] ἐξε-
 πράξετ'. 524 ὥλλυτο] ὥλυτο. 533 δ' ἐμοὶ] δέ μοι. 535 παραστάς]
 καταστάς. 536 σῖγα] σιγᾶ. 550 ἐσήμηνεν] ἐσήμηνε. 556 κεκλησ-
 μαι—αἰσχύνομαι (errore typographi)] κεκλησθαι—αἰσχύνομαι. 558
 εἶπεν] εἶπε. 563 λαγόνος] λαγόνας. 565 καθεῖσα] καταθεῖσα. 568
 προθυμεῖ] προθυμῇ. 574 κρύπτουσ' α'] κρύπτειν θ' ἄ. 597 θεῖθεν, εὐ-
 στάχυν φέρει], καρπὸν θεῖθεν εὐσταχυν. 604 θρεφθῆναι] τραφῆναι.
 606 οἶδεν] οἶδε. 607 ἐτόξευσεν] ἐτόξευσε. 609 θιγγάνειν μου μηδέν]
 θιγγάνοι μου μηδέν. 613 λαβούσ' ἀγγεῖον,—λάτρι] λαβούσα τ'
 ἀγγεῖον—λάτρις. 617 ἄξία] ἄξιαν. 622 ἔχει—αὐτῆς] ἔχοι—αὐτῆς.
 624 εὐτεκνάτατ'] εὐγονώτατε. 654 πολίον τ' ἐπὶ κράτα] πολίαν τ'
 ἐπὶ κράτα. 665 ὑπερ] ἄπο. 671 τόνδε μοι] τόνδε μοι. 685—6
 νόμον βακχεῖον, ἐξ ἀλάστορος] νόμων βακχείων ἐξαλάστορος. 701
 αἰ αἰ] αἰ αἰ. 705 οὐκέτ'] ὥς οὐκέτ'. 707 ὄνειροφρον] ὄνειρόφρων.
 708 Θρήκιοις] θρηκίους. 715 μέλαια] μέλαια. 717 ἐστὶ σοι] ἐστὶ
 σοι. 720 ἐστὶν καλῶς] ἐστὶ καλῶς. 730 λέγουσά σε] λέγουσα σέ.
 734 δῦρει] δῦρη. 741 εἰ τοι] εἴ τι. 749 ἐστὶ] σοι. 751 ξύμπαντα
 δουλεύσαι] σύμ. δουλεύειν. 756 τοῦτόν ποτ'] τοῦτον πότ'. 757
 ἔστιν ἔε τις—τλήμων] ἔστι δὲ τις—τλήμων. 762 Πολυμήστωρ] πολυ-

μήστορα. 771 ἤνεγκεν] ἤνεγκε. 773 ματεύουσ'] μαστεύουσ'. 776 θαλασσοπλαγκτόν γ'] θαλασσοπλακτον γ'. 788 πρῶτος ὧν ἐμῶν φίλων] πρῶτα τῶν ἐμῶν ξένων. 793 χῶ] χ' ὦ. 798 τολμῶσιν] τολμῶσι. 804 εὐπαις ποτ'] εὐπαις πότ'. 811 ἐς] εἰς. 815 τοσοῦτοι]

γὰρ ὄντες. 820 σοῖσι πλευροῖς—ἐμῇ] σαῖσι πλευραῖς—ἡ 'μῇ. 824 κείνης] κείως. 825 σκότου] σκότους. Ibid. πάνυ] βροτοῖς. 826 γίγεται βροτοῖς] γίνεται θνητοῖς. 834 κλάοντ'] κλαίοντα. 835 Ἑλλησιν] ἑλλασιν. 836 παράσχεις] πάρασχε. 844 ἐγὼ σε] ἐγωγε. 848 φανείη] φανείην. 852 φίλιον] φίλον. 862 πλέον] τὸ πλέον. 873 ξυνέσται—κτήσει] ξύνεστι—κτήση. 876 εἰ 878 ξύν] σύν. 884 πλαβεῖσα] πλασθεῖσα. 891 δισσῇ] δισσα. 896 εὐ πως.] εὐ πᾶς. 901 λέξει· τοῖον] λέξῃ· τοῖον δ'. 905 αἰθάλου] αἰθάλη καπνοῦ. 909 ἦμος ἐκ] ἦμος δ' ἐκ. 910 κίδναται] σκιδναται. 911 χοροποιῶν] χαροποιῶν. 916 ἐμβεβᾶτα] ἐμβεβαῶτα. 918 ἐρύθμιζομαι] ἐρυθμιζομένη. 920 λεύσσουσ'] λεύσουσ'. 921 ἐπιδέμνιον] ἐπιδέμνιος c. gl. ἐπὶ τῇ κοίτῃ ὧν. 926 οἴκου] ἐς οἴκους. 934 ἐκίνησεν] ἐκίνησε. 942 ἐξώκισέν τ'] ἐξώκισέ τ'. 948 σὴν] σάν. Nec. vv. 947—48 scripti sunt tanquam iambi, sed 3 lineas efficiunt. 952 αὐτὰ θεοῖ] αὐτ' οἱ θεοί. 956 μέμψει] μέμφη. 957 τυγχάνω] τύγγανον. 979 ἔτοιμός ἐίμ'] ἔτοιμος ἐίμ'. 987 κρύφιος] κρυφίως. 991 μῆδ'] μῆ δ'. 992 ὅ] ᾧ. 994 φιλεῖ] φιλή. 1003 δέ τί:] δέ τι. 1006 ξυνεξῆλθον] συνεξῆλθον. 1007 ἤ] ἡ. 1018 ἐς ἄντλον πεσών] εἰς ἄντλον ἐμπεσών. 1020 βίον] βίοντον. 1021 βεοῖσιν οὐ ζυμπιτυεῖ] βεοῖς οὐ συμπιτυεῖ. 1023 ἐπήγαγε] ὑπήγαγε. 1024 nomen Polymestoris praepositum est utrius ὠτάλας. 1025 βίον] βίοντον. 1027 θρηκὺς] θρήκος. 1028 τέκνα] τέκνων. 1033 ἐπισπείσωμεν] ἐπισπεύσωμεν. 1043 ξύν-Τρωάσιν] τρωάσι. 1046 ζέετι] βέοντι. 1055 ποῖ] πῇ. 1056 πτώσσουσι] πτώσουσι. 1058 ἀκέσαι'] ἀκέσαιο. 1060 σίγα] σίγα σίγα. 1061 τάνδε] τάνδε. 1062 ἐπ' ἑξας] ἐπαῖξας. 1067 διαμοιράσαι] διαμοιράσαι. 1068 κυσίν τε] κυσί τε. 1071 πείτμασιν] πείσμασι. 1077 τάπιτίμια] τ' ἐπιτίμια. 1078 ἐστί σοι] ἔστι σοι. 1079 αἰ bis] αἰ quater. 1080 εὖπλον] ἐνοπλον. 1084 ἰτ', ἰτε] ὦ ἰτε. 1091 ἀμπάμενος] ἀππάμενος. 1092 Ὀρίων] ὦ ὠρίαν. 1098 ζωῆς] ζωῆς. 1102 ἦσμεν] ἴσμεν, sed c. gl. ἤσμεν. 1103 παρέσχ' ἄν] παρέσχεν ἄν. 1131 αἶροιεν] αἶροιν. 1133 γείτοσιν] γείτοσι. 1141 δέ, χειρὸς αἰ] δέ χεῖρες, αἶς. 1143 ῥάκου] δάκουν. 1144 λεύσσουσαι] λεύσουσαι. 1149 γένοιτο] γένοιτο. Ibid. διαδοχαῖ:] διαδοχαῖσιν. 1155 ἑξανισταῖην] ἑξανασταῖην. 1157 ἦνυτον] ἦνυν. 1168 εἶρηκεν] εἶρηκε. 1169 λέγει τις, ἡ πάλιν] λέγων ἔστι τις ἡ. 1172 ὁ δ' αἰε] ὅδ' αἰεῖ. 1173 μηδὲ τοῖς] μήτε τοῖς. 1174 μέμψη] μέμφη. 1175 εἶσ'] εἶσ'. 1176 ἀριθμὸν] ἀριθμὸν c. gl. τὸν κατάλογον. 1178 χρῆστ'] χρῆστ'. 1182 εἶσ'] εἶσ'. 1183 δύναιτ' ἄν] δύνανται. 1185 ὦδε] ὦδ' ἐν. 1187 ὅς] πῶς.

1190 Ἑλλησιν] ἔλλησι. 1198 ἡτύχῃ] εὐτύχῃ. 1199 Τροία] τοία. Ibid. πόλιν] πόλιν. 1200 ἔζη τε] ἔζη τὲ. 1201 τῷδ'] τῶνδ'. 1205 ἐσήμαιν'] ἐσήμην'. 1207 φανεί] φανῆς. 1208 Ἀχαιοῖσιν] ἀχαινοῖσι. 1215 σώσας τε] σώσας τὲ. 1216 ἂ' γαθοὶ] οἱ ἀγαθοὶ. 1217 αὐθ' ἔκαστ'] αὐθέκαστ'. 1218 ἡτύχῃ] εὐτύχῃ. 1219

ἄν σοι] ἄν σοι. 1221 τε σοι] τέ σοι. 1223 φανεί] φανεί^η. 1243 κακίῳσιν] κακίῳσι. 1244 οὐκουν] οὐκοῦν. 1246 τί δ' ἡμᾶς; παιδὸς] τί δέ με παιδὸς. 1253 ἀμβήσει] ἀμβήσῃ. 1255 γενήσει] γεννήσῃ. 1262 ἢ τι] ἢ τί. 1269 γε] σε. 1270 μαίνει] μαίνῃ. 1284 πειρασόμεναι] πειράσομαι, sed c. gl. πείραν ληψόμεναι. 1285 στεῖρᾶ — ἀνάγκη] στερεὰ — ἀνάγκη.

2. Ex Oreste.

'Τπόθεσις lin. 9 inter Ὀρέστην et συνῶν adde ex codice ἐπαγγελλόμενον ἐαυτὸν ἐκ τοῦ βίου προῖσθαι. Lin. 21 post συμφορᾶς additur προλογίζεσθαι δὲ ἡλέκτρα. Lin. ult. post φαῦλοι ἦσαν hic adduntur: Ὀρέστης διὰ τὴν τῆς μητρὸς σφαγὴν ἅμα ὑπὸ τῶν Ἑρινύων δειμακτούμενος, καὶ ὑπὸ τῶν Ἀργείων κατακριθεὶς θανάτῳ, μέλλων φονεύειν Ἑλένην καὶ Ἑρμιόνην, ἀνθ' ὧν Μενέλαος παρὼν οὐκ ἐβοήθησε, διεκωλύθη ὑπὸ τοῦ Ἀπόλλωνος. Ἡ κατάληξις τῆς τραγωδίας ἢ εἰς θρήνον ἢ εἰς πάθος καταλήγει· ἡ δὲ τῆς κωμωδίας εἰς σπουδὰς καὶ διαλλαγὰς. ὅθεν ὁράται τοῦτο δρᾶμα κωμικῇ καταλήξει χρησάμενον· διαλλαγαὶ γὰρ πρὸς Μενέλαον καὶ Ὀρέστην. ἀλλὰ καὶ ἐν τῇ Ἀλκήστιδι ἐκ συμφορῶν εἰς εὐφροσύνην καὶ ἀναβιοτήν. ὁμοίως καὶ ἐν τοῖς Σοφοκλέους ἀνγνωρισμοῖς κατὰ τὸ τέλος γίνεται. καὶ ἀπλῶς εἰπεῖν πολλὰ τοιαῦτα ἐν τῇ τραγωδίᾳ εὐρίσκεται. Πρὸς διάφορα ἀντίγραφα παραγγέλλονται ἐκ τοῦ Διονυσίου ὑπομνήματος καὶ μικτῶν.

Τὰ τοῦ δράματος πρόσωπα· Ἡλέκτρα, Ἑλένη, χορὸς, Ὀρέστης, Μενέλαος, Τυνδάρεως, Πυλάδης, ἄγγελος, ἀπὸ τοῦ Λιδος Τῶνταλξ, Ἑρμιόνη, Φρύξ, καὶ Ἀπόλλων.

V. 3 ἀνθρώπων] Cod. ἀνθρώπων. 12 ξήνασ' ἐκέκλωσεν] ξήνασ' ἐπέκλωσε. 20 Μενέλαος] μενέλεως. 28 μὲν deest. 31 ἀπειθήσας] ἀπιθήσας. 33 ξυγκατείργασται] συγκατείργασται. 34 ξυντακείς] συντακείς. 34 ἐξότου] ἐξ ὅτου. 51 θήξαντ'] θήξαντας. 52 δὲ δὴ τιν'] δὲ τίν'. 53 Τροίας] τροίης. 54 δὲ Ναυπλίσιον] δὲ δὴ ναύπλιον. 55 ὁρμῇ] ὁρμᾶ. 56 πλαγχθεῖς] πλαχθεῖς. 59 ἐς πέτρων ἔλθῃ] εἰς πετρῶν ἄξει, sed scriptum ἄξει scriptum γρ. ἔλθῃ. 60 ἔστιν] ἔστι. 61 κλάουσ' — ξυμφορᾶν] κλαίουσ' — συμφορᾶν. 63 εἰς] ἐς. 67 εἰς ὁδὸν] εἰσοδὸν. 69 ὁχοῦμεθ'] οὐχοῦμεθ' cum glossmate φερόμεθα. 75 προσφθέγμασιν] προσφθέγμασι. 79 ὅπως ἐπλευσα] ὅπως δ' ἐπλευσα. 82 ξυμφοραῖσι] συμφοραῖσι. 86 δ' ἢ] δ' εἰ. 87 πεπραγότας] πεπραχότας. 91 ἀπείρηκεν] ἀπείρηκ' ἐν. 92 θεῶν πιθοῖ α'. δητὰ μοί τι] τῶν θεῶν πείθοιο τί μοι. 97 φίλων] φίλον c. gloss. φιλοῦμεν. 100 δ' ἐμοὶ] δέ μοι. 101 ἐς] εἰς. 103 γαρ' Ἀργεῖ τ'] γὰρ

ἄργει τὰδ c. gl. χαλεπῶς ἀνακηρύττει τῷ ἄργει. 104 σύ νυν] σὺ
 νῦν. 109 τεθνηκυῖα] τεθνηκυῖη, superscripto ua. 110 καλῶς] ὀρθῶς.
 Ibid. πείθομαι τε σοί] πείδομαι τέ σοι. 118 τε] γε. 121 ἀπώλεσεν]
 ἀπώλεσε. 122 ἐμὲ] ἐμὴν. 128 ἴδετε γὰρ] εἶδετε παρ'. Ibid. ἀπέθ-
 ρισεν] ἀπέθριξε. 132 αἱ δ'] αἰδ'. 139 ξυμφορὰ] συμφορὰ. 140
 σίγα, σίγα, λεπτόν ἵχνος] σίγα, σίγα, λεπτόν δ' ἵχνος. 141 τίθετε,
 μὴ ψοφεῖτε] τιθεῖτε, μὴ κτυπεῖτε. 143 ἀπὸ πρό μοι] ἀπόπρο μοι.
 145 ὡς πνοιὰ] ὥπως πνοά. 147 ἀτρεμαῖαν] ἀτρεμαῖαν. 148 οὕτω]
 οὕτως. 150 ὃ, τι] ὅτι. 153 ὦ φίλα] μοι φίλα. 154 τίνας δὲ συμ-
 φοράς] τίνα δὲ συμφοράν. c. gl. δυστυχίαν. 159) χάριν] χαράν.
 160 μέλεος] ὦ μέλεος. Ibid. ἐργμάτων] ἐργμάτων. 161 τάλας]
 ὦ τάλας. 167 σύ νιν] σὺ γὰρ νιν. 171—2 ἀνὰ, μεθεμένα
 κτύπου, πόδα σὺν εἰλίξις] ἀνὰ πόδα σὺν εἰλίξις, μεθεμένα κτύ-
 που. 180—1 σῖγα, σῖγα] σιγᾶ σιγᾶ. 182 ἀνακέλαδον ἀπὸ]
 ἀνὰ κέλαδον ἀπο. 183 φίλα] ὦ φίλα. 187 ἄρ'] ἄρ'. 190
 ματρός] ματέρος. 191 δίκαι] δίκαια. 192 ἔθανες, ἔθανες,] ἔκανες,
 ἔθανες. 195 ὀλόμεθ', ὀλόμεθ' ἰσονέκυε] ὀλόμεθ' ἰσονέκυες ὀλόμεθ'.
 196 τό, τ'] τό τ'. 197 πλέον βίον] βίου τὸ πλέον. 198 στο-
 ναχῆσί τε καὶ γόισι] στοναχαῖσί τε καὶ γόισι. 203 καθανών]
 καταθανών. 204 ποτ'] ποτ'. 217 πλευρά] πλευράν. 218 λείψω]
 λεύσω. 221 ἀν'] μ' ἀνῆ. 222 μανιάς μ'] μανίας. 223 τοι] τι.
 224 ὦν τὸ] τὸ. 225 ἀνακύκλει] κἀνακύκλει. 227 πόδας] πόδα.
 236 Ναυπλία] ναυπλίω. 245 σύ νυν] σὺ νῦν. 248 ἀρτίως φρονῶν]
 ἄρτι σωφρονῶν. 249 μὴ' πίσειε] μὴ' ἐπίσειε. 252 ἀτρέμα] ἀτρέμας.
 255 ἱέρια] ἱέρειαι. 264 μανιάσι] μανιάσι. 266 ἐξαμεψει] ἐξα-
 μεψῆ. 279 ᾶ, ᾶ,] ᾶ ᾶ. 273 γαλήν] γαλήν. 274 ὅμμα] κράτα
 c. gl. τὴν κεφαλὴν. 280 ἔργον] εἰς ἔργον. 285 μὴ τῆς] μὴ ποτε.
 286 ἡμελλε] εἰ' ἡμελλε. 287 ἐγὼ θ' ὁ] ἐγὼ δ' ὁ. 297 χροῖς] χροῖ.
 299 κτήσει] κτήσῃ. 301 καὶ θανεῖν] κατθανεῖν. 304 δὲ σοί] δέ σοι.
 309 γίνεσται] γίνεσται. 310 αἰ, αἰ, αἰ,] αἰ αἰ. 316 ἀμπάλεσθ']
 ἀμπάλεσθ'. 317 τινύμεναι] τιννύμεναι. 323 ἄπο, φάτιν,] ἀπόφασιν.
 324 ἀνὰ τὸ] ἀνὰ. 325 μυχοί] μυχοὶ γὰς. 330 συμβαλεῖ] συμ-
 βάλει c. gl. συνάπτει. 331 δόμον] δόμους. 332 ἀναβακχιό] ἀνα-
 βακχεύει. 336 κατέκλυσεν] κατέκλυσε. 338 λάβροισιν ὀλεθρίοις]
 ἐν] λάβροισι ὀλεθρίοισιν ἐν. 342 ὅδε δὴ στείχει] ὥδε δὴ στείχει ποῦ.
 343 πολὺ] πολλῇ. 346 χιλιόναυ] χιλιόναυ. 356) πῶραν] πῶραν.
 367 ἀλιτύπων] ἀλικτύπων. 370 δεῖν] δεῖν. 372 ἐξέλειπον] ἐξέλιπον.
 374 δ' εἰμ'] ὦδ' εἰμ'. 379 λεύσω] λεύσω. 382 πρόσοψις] πρόσωψις.
 389 ἀπόλλυσιν] ἀπόλλυσι. 390 δεῖν] δεῖν. 391 τοι] τι. 394 μη-
 τρός] μητρός θ'. 397 κατ' οἴκου] κατοίκους. 399 ὥρθευεν ἑμάς]
 ὥρθευε σώμα. 400 ὁ] γ' ὁ. 401 ζαντασμάτων] ἐκ φασμάτων. 404
 ἀποτρέπει] ἀποτρέπου. 407 οὐ δεινὰ] οὐ δεινὰν. 408 ἀλλ' ἐστίν]
 ἀλλ' ἔστιν. 410 ἐκπράξει] ἐκπράξει. 412 εἰσὶν οἱ θεοί] εἰσὶ θεοί.
 418 ἔφυν φίλος] ἔφυν κακός. 422 προσενέπειν] προσενέπειν. 424
 ὅτι μὸλο] ὅπη μολῶ. 432 ἔωσ'] ἔωσιν. 433 ἔχεις εἰπεῖν] εἰπεῖν

ἔχεις. 434 ψῆφος] ψῆφον. 435 φυγεῖν] φεύγειν. 441 ξυμφορᾶς] συμφορᾶς. 456 μικρὸν] σμικρὸν. 459 Διοσκόρῳ] Διοσκούρῳ. 467 ἦκοι ξυν] ἦκει σὺν. 470 χαίρει πρέσβυ] πρέσβυ χαίρει. 474 στίλβει] στίλβη. 475 προσφθέγγει] πρὸσφθέγγη. 476 ἐστὶν] ὁδ' ἐστὶν. 482 δοῦλόν ἐστ'] δοῦλον, ἐστ'. 483 κέκτησό νυν] κέκτησο νῦν. Ibid. κτήσομαι] κεκτῆσομαι. 485 τόνδε σοφίας τίς ἂν ἀγὼν ἦκοι] τόνδ' ἀγὼν τίς οὐ σοφίας ἦκει. 487 ἐγένετ'] ὕγενετ'. Supra e posterius scriptum est οἱ.¹ 495 ἂν τῆς ξ.] ἀντὶ σ. 499 μητέρ' ἐγένετο] ἐγένετο μητέρα. 500 τοσόνδε σε] τοσόνδε σε. 502 ἀνταποκτενεῖ] ἀποκτενεῖ. 507 κυρεῖ] κυροῖ. 509 ἔμελλ' ἐνέξεσθαι φόνῳ] ἔμελλεν ἐξεσθαι φόνου c. gl. καὶ ἀπτεσθαι. 514 οὐδὲ σέ] οὐδέ σε. 516 ἄμυνῶ] ἀμύνω. 518 ὄλλυστ'] ὄλυστ'. 520 ἐξέβαλλε] ἐξέβαλε. 524 μισεῖ τε] μισῇ γε. 526 μ'] με. 528 πρᾶσσο' πρᾶσσο'. 536 ξυμφορᾶς] συμφορᾶς. 538 σε] γε. 543 καθ' ὁδὸν] καθοδὸν c. gl. κατὰ τάξιν. 545 ἐφύτευσεν] ἐφύτευσέ. 557 δεῖ] χρῆ. 559 ἤξουσιν] ἤξουσι. 564 δεῖν]

δεῖν. 565 μισῶν] μίσῶν. 568 ἔσωσ'] ἔσωσεν. 573 μητέρος] ματέρα. 574 διὰ τὸ γὰρ] διὰ γὰρ τὸ. 584 ὁρᾶς] ὁρᾶς δ'. 587 πιθόμενος] πειθόμενος. 588 ἐκείνον] κείνον. 589 ἐκείνος] κείνος. 591 κελεύσας] ὁ κελεύσας. 594 καθεστᾶσιν] καθεστᾶσι. 597 ξυμφοραῖς] συμφοραῖς. 598 θρασύνει κοῦκ ὑποστέλλει] θρασύνῃ κοῦχ ὑποστέλλῃ. 600 ἀμείβει] ἀμείβη. 601 ἀνάψεις] ἀνάξεις. 604 ἐκκλητον] ἐκκριτον. 610 ἀγγέλλουσα] ἀγγελούσα. 615 ἐναριθμεῖ] ἐναριθμῶ. 619 μηδὲ] μὴ δέ. 628 μὴ νυν] μὴ νῦν. 629 πρόσθε] πρόσθεν. 638 χρῆ] χρῆ. 640 ἐς Ἴλιον] ὑπ' Ἴλιον. 645 σοί] σοι. 646 ἀπολάβοις] ἀπολάβῃς. 651 κτεῖνε] κτείναι. 659 δεῖ] χρῆ. 661 Ἑλλησιν] ἔλλησι. 669 ξυμφορᾶς] συμφορᾶς. 674 ἐγώ τοι] ἐγὼ τὸ. 676 παρὰ] πρὸς. Sed hic versus τὸ δ' αὖ—τυχεῖν non h. l., sed post v. 679 legitur. 678 ξυνεκκομίζειν] συνεκκομίζειν. 680 ξυμμάχων] συμμαχων. 682 ξὺν] σὺν. 686 μεγάλα] τὰ μεγάλα. 690 ὑπείκοι] ὑπείκου. 691 ἐκπνεύσει] ἐκπνεύσειεν. 692 θέλης] θέλεις. 695 Τυνδάρων τε σοί] τυνδάρεων τέ σοι. 696 τε] τέ. 711 ἄρ'] ἄρ'. 713 ὅπη] ὅποι. 723 ξυγγενείας] συγγενείας. 725 ξυγκατ.] συγκατ. 727 γίγνεσθαι] γίνεσθαι. 728 ἀπέδωκεν] ἀπέδωκε. 729 γὰρ ἐστὶν] γὰρ ἐστίν. 731 καὶ] ἦ καὶ. 732 ἦγαγε] ἦγαγεν. 733 ὤλεσεν] ὤλεσε. 737 τοῦτό γ'] τὰδε γάρ. 738 ὑλάβεῖθ'] εὐλαβεῖθ'. 742 αἰσθάνει] αἰσθάνῃ. 743 ἀντιλάτρουσθαι] ἀντιλάτρουσθαι. Ibid. ἐτόλμῃσεν] ἐτόλμῃσε. 746 ἀμφ' ἡμῶν—ἐπὶ φόνῳ] καθ' ἡμῶν—περὶ φόνου. 749 φεύγέ νυν] φεύγε νῦν. 750 φυλασσομένοσθαι φρουρίοισι πανταχῇ] φυλασσομένοσθαι φρουρίοις ἀπανταχῇ. 751 ἄστεως—τεύχεσιν] ἄστεος—τεύχεσι. 755 ἤλασέν] ἤλασέ. 757 συνηράμην] συνηράμην. 760 φοβεῖ—θέλῃ] φοβῇ—θέλοι. 762 κακουγούς] κακούργους. 766 μὴ οὐ] μὴ. 763 μένης] μείνης.

¹ Justa versus 490—99 in margine scriptum est τετράκωλος περίοδος.

767 ἀποπτήξας] ὑποπτήξας c. gl. συσταλεις, φοβηθείς. 771 θανεί|
θανεῖν. 772 τῷ δοκεῖν] τὸ δοκεῖν. 773 μᾶλλον] καὶ μᾶλλον. 774
καὶ τις ἂν γε μ'] καὶ τίς ἂν γέ μ'. 776 κατθανεῖν] τὸ κατθανεῖν. 777
λέγωμεν] λέγομεν. Ibid. μὴ πρὸς] μὴ, πρὸς. 779 σιγᾶν] σιγᾶν. 781
κατάσχωσ'] κατάσχωσιν. 784 φίλοις] φίλοισι. 786 μὴδ'] μὴ δ'.
790 πλευρὰ] πλευράν. 793 μὴ 'ν] μὴ. 796 ὁμαίμων] ὁμαιμόνων.
802 χρυσείας] χρυσείας. 803 Τανταλίδαις] τανταλίδαισιν. 810
τεμεῖν] τέμνειν. 815 θανάτου δ'] θανάτου γάρ. 816 ἱάκχησε] ἱάχησε
c. gl. ἐβόησε. 818 γε] σάν. 819 ἐξανάψη] ἐξανάψης c. gl. ἀνεγείρῃς.
820 ἐς αἰεί.] ἐσαεί. 821 δάκρυ', ἢ] δάκρυα, καί. 824 οἶον οἶον]
οἶον. 827 δρομάσι] δρομαῖσι. 830 χρυσεοπηνήτων] χρυσεοπηνίταν
c. gl. χρυσομετάξων. 836 Ἀργεῖον] Ἀργεῖων. 841 τὰ κείθεν]
τάκειθεν. 845 αἰ, αἰ,] αἰ αἰ. 846 v. uncipis inclusus non abest.
851 ἐν Ἀργείοις] Ἀργεῖων. 855 ξυμφορὰς] συμφορὰς. 881 ξύγ-
γονν] σύγγγονον. 885 τοιοῦτον] τοιόνδ'. 891 ἐπερρόθησαν δ' οἱ μὲν,
λαοὶ δ' ἐπερρόθησαν οἱ μὲν,. 896 ἄστούς] αὐτοῦς. 912 γίγνεται]
γίνεται. Post v. 922 hic legitur: πάλαι πελασγοί, δαναΐδαι δεύ-
τερον. 927 δρᾶσαι] δράσαι. 929 κατακτανεῖτ'] κτανεῖτ'. 934
ἡγόρευε] ἡγόρευσε. 938 ξὺν] σὺν. 939 ξὺν δ' ὁμαρτοῦσιν] σὺν δ'
ὁμαρτοῦσι. 940 κλαόντες] κλαίνοντες. 943 ἡύγένεια] ἡύγένεια. 945
ἀπώλεσεν] ἀπώλεσε. 949 στεναγμὸν] στεναγμῶν. 951 αἱματερόν]
αἱματεράν. sed supra an scriptum est ον. 953 νερτέρων] νερτέρων
περσέφασσα. 954 ἱακχείτω — Κυκλωπία] ἱακχείτω — κυκλωπεία.
955 κάρα] κράτα. 956 πῆματ'] τῶν ἀτρειδῶν πηματα. 959 στρα-
τηλάτων] στρατηλατῶν. 962 ζῆλος — οἰκοῖς] ζηλωτὸς — οἶκος. 964
πόλει] πολίταις. 966 λεύσσεθ'] λεύσεθ'. 968 ἔτερος] ἐτέρις. 971
καὶ abest. 974 ἀλύσει χρυσάις] ἀλύσαισι χρυσαίσι. 976 ἀνα-
βοάσομαι] ἀναβοάσω. 977 πατρί] πατέρι. 981 ποτανόν] τὸ πτανόν.
988 ἥσιν] ἥϊσιν. 991 Μαιάδος] λόχευμα ποιμνίοσι μαιάδος. 992
— 2 ὅπῳτ' ἐγενετο] ὅποτε γένετο. 993 ὁλόν alterum abest. 994
λόχευμα ποιμνίοσιν] Haec verba non h. l. leguntur, sed ante v.
991. 995 Ἀτρεός] ἀτρείως. 997 αἰλίου] αἰλίου. 998 ἐσπέραν]
ἐσπερον. 999 προσαρμόσασα] προσαρμόσας. 1001 Πελειάδος] πλειά-
δος. 1007 δ' εἰς — γενέταν] εἰ — γενέτην. 1008 ἦλθε] ἦλυθε.
1009 πολυπόνις] σὺν πολυστόνοις. 1010 ξύγγονος] σύγγονος. 1013
ὀρθῶν] ἰθύνων c. gl. καὶ ἐξορθῶν. 1017 πάροιθε νερτέραν] πάροιθεν
νερτέρου. 1018 ὥς σ'] ὥς. 1020 σίγ' — γόους] σίγ' — λόγους. 1021
κραθέντ'] κραθέντ'. 1032 πᾶσιν] πᾶσι. 1035 σύ νυν] σὺ νῦν.
1037 κτενώ] κτανῶ. 1046 χειρῶν] χειρῶν. 1049 προσφθέγμαθ'
ἡμῖν] πρὸς φθέγματ' ἡμῖν. 1054 ὑπέρ σου] ὑπὲρ σοῦ. 1058 εἰ] εἴ.
1065 τε] τέ. 1070 ἐταιρείας] ἐταιρίας. 1072 ξὺν] σὺν. 1073
ξύνθησκέ] σύνθησκέ. 1077 ἐταιρείαν] ἐταιρίαν. 1079 ἐστί] ἐστι.
1081 ἐστι] ἐστι. 1085 ἢ πολὺ] ἢ που. 1087 ξυγκ.] συγκ. 1090
ἧς γε λόχος] ἧς λέχος. 1097 ξ.ιδ.] συνδ. 1121 νῶν] νῶϊν. 1125

ἐκλήσομεν] ἐγκλείσομεν. 1127 ἦ] ἦι. 1133 ἂν τ' ἀπώλεσεν] ἂν δ' ἀπώλεσε. 1135 ἀνάψουσιν] ἀνάψουσι. 1138 καλεῖ] καλῇ. 1139 πεσεῖ] πεσεῖν. 1152 κατήσχυεν] κατήσχυε. 1163 ἀνταναλώσω μὲν—προύδοσαν] ἀνταναλώσωμεν—προύδωκαν. 1167 ἔσχ', ὄν] ἔσχεν, ὄν. 1179 ἐῖ νυν] δὴ νυν. 1180 μέλλειν] λέγειν. 1185 τάφω] τάφω, supra ω scripto ον. 1187 ξυλλάβεθ'] συλλαβόμεθ'. 1189 Μενέλεως σὲ] μενέλεώς σε. 1190 πᾶν] πᾶσι. 1197 σε] σέ. 1198 παρῇ] παρῇν. 1205 ἄρ' ἀμαρτήσῃ] ἄρ' ἀμαρτήσεις. 1206 κτήσῃ] κτήσῃ. 1214 μὲν νυν, ξύγγον'] μὲν νῦν σύγγον'. 1219 σανίδα] σανίδας. 1222 ξυμπονεῖς] συμπονεῖς. 1229 ἔσω] εἴσω. 1231 κάμᾶς λιτᾶς] καὶ ἐμᾶς λιτᾶς. 1234 δέ γ' ἐπεκέλευσα] δ' ἐπεβούλευσα c. gl. τῇ μητρὶ. 1236 οὐκουν—ρύσει] οὐκοῦν—ρύσαι. 1241 δότ'] δός. 1242 τρισσοῖς] τρισσοῖσι. 1246 αὐτὰν, ᾧ πότνια] αὐδὰν πότνια. 1248 τήνδ'] τόνδ' c. gl. δι' οὗ ἔλκονται αἱ ἀμαξαί. 1251 ἐνεπέ] ἐννεπέ. 1255 ἐπειγώμεσθ'] ἐπειγώμεθ'. 1256 τήνδ' ἐκφυλάξω, τήν] τόνδε φυλάξω τόν. 1257

τήνδ', ἦ] τόνδ', δός. 1261 βλέφαρα] βλέφαρα. 1262 κόρασι, —πάντῃ] κόρεσι—πάντα. 1263 ὅδε—φαντάζεται] ὡδέ—προσέρχεται. 1265 ἀπωλόμεθ'] ἀπωλόμεθ'. 1266 ἐχθροῖσιν φανεῖ] ἐχθροῖς ἢν φανῇ.

1267 ἀφοβοῖς] ἀρόβως. 1268 οὐ] σὺ. 1269 τί δὲ] τί δα]. 1270 τιν'] τινά μοι. 1272 ἐνθὲνδ'] ἐνθεν. Ibid. τὰπὶ σοῦ] τὰπίσω. 1273 πελάζεται] πλάζεται. 1275 ἀκοὰν βάλω] ἀκοὰς βάλλω. 1279 ἄρ'] ἄρ'. 1281 ἔνοπλος] ἐν ὄπλοις. 1287 σκοποῦσα πάντα] σκοποῦσ' ἅπαντα. 1288 ὀλλυμαι] ὠλλυμαι. 1292 ἐμοῖς] ἐμοῖσι. 1297 λειποπάτορα] λειποπάτρα. 1300 ὀλομένους] ὀλλυμένους. 1301 συν- νέπειν] συνέπεσ'. 1304 κτύπον] κτύπου. 1306 φόνον] φόνων. 1311 χροῖα δ'] χροῖα τ'. 1323 ὄ' εἰς] ὄ' ἐς. 1326 οὐ γὰρ] οὐδὲν. 1328 γ' ἄρ'] τ' ἄρ'. 1329 περὶ τοῦ] περὶ του sed c. gl. τίνος. 1330 καὶ abest. 1332 εἰσιδεῖν] ἰδεῖν. 1338 ἐμ'] ἐμοί. 1350 δῶμον,] οἶκος. 1353 του] τοῦ sed c. gl. τίνος. 1364 εὐμαρίσιν] ἐν εὐμαρίσι. 1365 τέρεμνα] τέραμνα. 1367 φροῦδ', ᾧ] φροῦδα. 1374 ἔστιν] ἔσθ'. 1375 οἶμοι] ᾧ μοι. 1376 ἄστν] ἄστν καὶ. 1382 κυκνο- πτέρου] κυκνόπτερον. 1383 σκύμνου] σκύμνον. 1388 τλάμων] τλήμον. 1390 αὐθ'] αὐθ'. 1395 ξίφεσιν] ξίφεσι. 1399 ἐκλήζετο] ἐκλήζετο. 1400 κακῆμητις] κακῆμητας. 1402 ἀλκὰν] ἀλκῆν. 1412 χεῖρας]

χεῖρας. 1416 ἄλλον] ἄλλόν. 1419 ἀρκυστάταν] ἀρκυστάτην. 1423 φῶβω] βόβω. 1425 αὔραν, αὔραν] αὔραν, αὔραν. 1426 εὐ- παγεῖ] εὐπηγεῖ c. gl. καλοῦφάντω. 1428 βαρβάρους νόμοισιν] βαρ- βάροισι νόμοισι. 1430 ἔλισσε] ἔλισε. 1431 νήματα θ'] νῆμα δ'. 1433 συστολίσαι] στολίσαι. 1444 ἐμελλ'] ἐμελλεν. 1445 ξύνεργός] συνεργός. 1448 ἐλῆξε] ἐκλήισε. Ibid. ἄλλοσε στέγης] ἄλλος ἐν στέγαις. 1449 ἰπικκοῖς] ἰπικκοῖσι. 1453 ἐγίγνετο] ἐγίνετο. 1465

κατθανῆ bis] κατθανῆ bis. 1466 κακός] κακῶς. 1469 ἀνίαχεν] ἰαχεν. 1470 ἐμβαλοῦσα πῆχυν] ἐμβαλοῦσα πήχυν. 1485 ἔναντα] ἔναντία. 1486 οἶος, οἶος] οἶος οἶος. 1487 ὁ abest. 1492 Ἑλλάδος] δ' ἐλλάδος. 1495 προβολάν] πρὸςβολάν. 1501 δραμόντε] δραμόντες. 1502 σκύμνον] ὡς σκύμνον. 1506 διαπρὸ] διὰ πρὸ c. gl. διόλου. 1509 τέχναισιν] τέχναις. 1511 οὐκέτ' οἶδα] οὐκάτιοδα. 1520 τοῦμὸν ἐκ δόμων] ἐκ δόμων τοῦμὸν. 1521 βαρβάροισι] βαρβάροις. 1525 οὖν abest. 1528 χαρίζει] χαρίζη. 1530 κτενῶ] κτανῶ.

1536 φοβεῖ] φοβῆ. 1537 ὀρῶν] ὀρᾶν. 1549 ξύγγ.] σύγγ. 1539 ἄρα κτενεῖς] ἄρα κτανεῖς. 1554 ἀγγέλλωμεν] ἀγγέλωμεν. 1555

σίγ'] σίγ'. 1557 θοάζων] θωάζων. 1561 ὅπα] ὅπου. 1565 λεύσω]

λεύσω. 1567 κληῖθρα] κλειῖθρα. 1575 κενήν] καινήν. 1575 τις] τίς. 1579 χερῶν] χειρῶν. 1581 ἦ] ἦ. 1583 κληῖθρων—χεροῖν] κλειῖθρων—χερί. 1585 κράτα] κράτα. 1587 κληῖθρα] κλειῖθρα. 1593 οὐδέτερον] οὐδέτερον. 1597 ἀρνέϊ] ἀρνῆ. 1599 ἐράσαι] ἐράσαι. 1602 κτενῶ] κτανῶ. 1605 ἤρκεσέν—πάρως—μῆτερος] ἤρκεσέν—παρὸν—ματέρος. 1608 φησὶν] φησὶ. 1609 φύγγης] φύγγης. 1610 φευξόμεσθα] φευξόμεθα. 1612 ἔχης] ἔχεις. 1617 τῶδε] τόδε. 1618 γ' οὖν θίγοις] γοῦν θίγεις. 1620 γὰρ abest. 1625 κτενεῖς] κτανεῖς.

1627 πειθῶ] πείθω. 1629 τλήμονα] τλάμονα. 1630 σὲ] σοί. 1637 ἱππίου] ἱππίου. Ibid. τ' abest. 1638 οὐκ εἴ'] οὐχί. 1642 σ' abest. 1648 τε] τὲ. 1652 Πολυδεύκει] πολυδεύκη. 1653 ξύντακος—ναυτίλοις] σύνθακος—ναυτίλοις. 1661 Παρράσιον—δάπεδον] παρνάσιον—δάπαιδον c. gl. γῆν παρνασοῦ. 1663 Ἀζᾶσιν] Ἀζᾶσιν τ'. 1665 ὑπάσχεες] ὑφέξεις. 1666 σοι] σε. 1673 με] μοι vel μου, nam ultima litera perit. Deinde folium deest continens v. 1674—1703. 1705 ξύν] σύν. 1707 σεμνὰ Νίκα] σεμνὴ νίκη.

O. D. BLOCH.

PARALLEL PASSAGES.

Fletcher. Spanish Curate. Act 111. Sc. 3.

———— If I stood here
To plead in the defence of an ill man,
 It would be requisite I should dress my language
 With tropes and figures, and all florishes
 That grace a rhetorician; 'tis confess'd
 Adulterate metals need the goldsmith's art
 'T'o set them off; what in itself is perfect
 Contemns a borrow'd gloss.

Eurip. Phoeniss. 482. (ed. Burt.)

ἀπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ,
 κού ποικίλων δεῖ τ'ἀνδιχ' ἑρμηνευμάτων,
 ἔχει γὰρ αὐτὰ καιρόν· ὁ δ' ἄδικος λόγος,
 νοσῶν ἐν αὐτῷ, φαρμάκων δεῖται σοφῶν.

• Æschylus. P. v. 991, sqq. (ed. Pors.)

πρὸς ταῦτα, ῥιπτέσθω μὲν αἰθαλοῦσσα φλόξ,
 λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι,
 χθονίοις κυκάτω πάντα καὶ ταρασσέτω·
 γνάμψει γὰρ οὐδὲν τῶνδε μ'—

Z. Townley to his confined friend Mr. Jo. Felton (the assassin
 of the Duke of Buckingham).

Should all the clouds fall down, and in that strife
 Lightning and thunder serve to take my life,
 I would applaud the wisdom of my fate,
 Which knew to value me at such a rate,
 As in my fall to trouble all the sky,
 Emptying upon me Jove's full armory.

See also Dante. Inf. xiv.

Se Giove stanchi il suo fabbro, &c. .

Compare the description in Virgil of the death of Antores
 (Æn. x. 721.) with the speech of the wounded Menelaus, as
 given by Homer (Il. Δ. 171.), and observe that the exquisite
 expression of the former,

———— *dulces moriens reminiscitur Argos,*
 confirms Athenæus's interpretation of πολυδίψιον Ἄργος, scil.
 πολυπόθητον.

Campbell. Lochiel's Warning.

And like reapers descend to the harvest of death.

Hume. Hist. of England. ix. p. 401. (Scholey's edit.)

The violent Jefferies ————— now
set out with a savage joy, as to a full harvest of death and destruction.

Ecclesiasticus, xli. 1.

O Death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions! &c.

Goldsmith is said to have observed to Garrick, on visiting his magnificently furnished house, "O Davy, Davy, these are the things that make death terrible."

Hippocrat. Aphorism. viii. 18. ἀπολείπουσα ἡ ψυχὴ τὸ τοῦ σώματος σκῆνος, τὸ ψυχρὸν καὶ τὸ θνητὸν εἶδωλον

This exquisite periphrasis of *our earthly tabernacle* corresponds with St. Paul's expression (2 Cor. v. 1.) ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους

Ovid. Met. x. 349, sqq.

Nec metuas atro crinitas angue sorores,
Quas facibus sævis oculos atque ora patentes
Noxia corda vident?

Gray. Hymn to Adversity.

Not in thy Gorgon terrors clad,
Nor circled by the vengeful band,
(As by the impious thou art seen) &c.

Wonder that Lord Byron did not include this among the *unacknowledged* plagiarisms of our Lyric Bard.—Some of those which he brings forward (for instance, the opening of the Elegy, *The Curfew tolls*, &c. from Dante) are honestly given by Gray to the right owners.

Cowley. The Chronicle.

But should I now to you relate
The strength and riches of their state,
If I should tell the politic arts
To take and keep men's hearts—
The letters, embassies and spies,
The frowns and smiles and flatteries,
The quarrels, tears and perjuries,
Numberless, nameless mysteries!

Plaut. Mil. Glor. Act 11. Sc. 2.

Os habet, linguam, perfidiam, malitiam atque audaciam,
Confidentiam, confirmatam, fraudulentiam,
Domi habet animum falsiloquum, falsificum, falsijurium,
Domi dolos, domi delenifica facta, domi fallacias, &c.

Gray. Elegy in a Country Church-yard.

For them no more the blazing hearth shall burn,
Nor busy housewife ply her ev'ning care;
No children run to lisp their Sire's return,
Or climb his knees the envied kiss to share.

The thoughts in these exquisite lines are evidently borrowed,
but without acknowledgment, from Virgil (*Æn. viii. 409.*),

— cum fœmina primum

Cui tolerare colo vitam tenuique Minerva
Impositum, cinerem et sopitos suscitât ignes,
Noctem addens operi, &c.

and especially from Lucretius, that sweet poet of sensibility and nature :

At jam non domus accipiet te læta, neque uxor
Optima, nec dulces occurrent oscula nati
Præripere, et tacita pectus dulcedine tangent.

Tasso. Gierusal. Cant. i. 3.

Sai, che la corre il mondo, ove più versi
Di sue dolcezze il lusinghier Parnaso,
E che'l vero, condito in molli versi,
I più schivi allettando ha persuaso.

Borrowed from Pindar. Ol. i. 43.

Καί ποῦ τι καὶ βροτῶν φρένας
ὑπὲρ τὸν ἀληθῆ λόγον
δεδαιδαλμένοι ψεύδεσι ποικίλοις
ἐξαπατῶντι μῦθοι·

Again in Nem. vii. 32. of the poetic fictions of Homer.

ἐπεὶ ψευδέσσιν οἱ, ποτανᾷ μαχανᾷ,
σεμνὸν ἔπεστί·τι· σοφία δὲ
κλέπτει παράγοισα μῦθοις·

Boileau. A. P. Chant iv.

Le rhume à son aspect se change en pleurisie,
Et par lui la migraine est bientôt phrénésie.

Garth. Dispensatory. Canto iii.

——— thou scandal of great Pæan's art!
At thy approach the springs of nature start—
The nerves unbrace—nay, at the sight of thee,
A scratch turns cancer, itch a leprosy.

Oldham. Satire on the Jesuits, i.

He scorn'd like common murderers to deal
By parcels and piece-meal; he scorn'd retail
I' th' trade of death: whole myriads died by th' great,
Soon as one single life—

Molière. Pourceaugnac. Act 1. Sc. 8.

Au reste, il n'est pas de ces médecins qui marchandent les malades; c'est un homme expéditif, expéditif, qui aime à dépêcher ses malades.

Theoc. ἐραστῆς ἡ δυσέρως. 14.

——— φεύγε δ' ἀπὸ χερῶς
ὑβριν τᾶς ὀργᾶς περικείμενος· ἀλλὰ καὶ οὕτως
ἦν καλός· ἐξ ὀργᾶς ἐρεθίζετο μᾶλλον ἐραστάς.

Shakspeare. Twelfth Night. Act 11. Sc. 2.

I see you what you are—you are too proud—
But if you were the devil, you are fair—

O! what a deal of scorn looks beautiful
In the contempt and anger of his lip!

Ovid. de Arte amandi. ii. 113.

Nec violæ semper, nec hiantia lilia florent,

Et riget amissa spina relicta rosa.

Forma bonum fragile est—quantumque accedit ad annos,

Fit minor—et spatio carpitur ipsa suo.

" Theoc. Id. κγ'. 28.

καὶ τὸ ῥόδον καλὸν ἐστὶ, καὶ ὁ χρόνος αὐτὸ μαραίνει,

καὶ τὸ ἴον καλὸν ἐστὶν ἐν εἵαρι, καὶ ταχὺ γηρᾷ

λευκὸν τὸ κρίνον ἐστὶ, μαραίνεται, ἀνίκα πιπτῇ·

καὶ κάλλος καλὸν ἐστὶ τὸ παιδικόν, ἀλλ' ὀλίγον ζῇ·

An ingenious emendation of the late Professor Porson on v. 46 of this beautiful Idyl ought to be mentioned. For σοι στίχοισι χαράξω he proposes to read σοῖς τοιχοῖσι χ. (see v. 17.)

Æsch. vii. ad Theb. 231.

Καὶ μὴν ἀκούω γ' ἱππικῶν φρυαγμαμάτων.

Callimach. in lav. Pal. 2.

——— ταν, ἱππων ἄρτι φρυασσομένων
τᾶν ἱερᾶν ἐσάκουσα·

Hippocr. Aphorism. viii. 15.

Καὶ σκοτοδινίων, καὶ ἀποστρεφόμενος (scil. ἀπὸ τοῦ φωτός)—ἀνέλ-
πιστος.

Virg. Æn. iv. 690.

Ter revoluta toro est, oculisque errantibus illo
Quæsitivæ cælo lucem, ingemuitque repertam.

Eurip. Hec. 300.

τίς ἔστιν οὕτω στέρβος ἀνθρώπων φύσις,
ἥτις γόνων σῶν καὶ μακρῶν ὀδυρμάτων
κλύουσα θρήνους, οὐκ ἂν ἐκβάλῃ δάκρυ;

Virg. Æn. ii. 6.

——— quis talia fando
Myrmidonum Dolopumve aut duri miles Ulixi
Temperet a Jachrymis?

Dryden. Don Sebastian.

No—were we join'd, e'en though it were in death,
Our bodies burning in one funeral pile,
The prodigy of Thebes would be renew'd,
And my divided flame should burst from thine.

Statius. Theb. x.

Ecce iterum fratres—primos ut contigit artus
Ignis edax, tremuere rogi, et novus advena bustis
Pellitur—exundant diviso vertice flammæ,
Alternosque apices abrupta luce coruscant.

So Dante. Inf. xxvi.

——— qual foco, che divien sì diviso
Di sopra, che par sorger della pira,
Ov' Eteocle col fratel fu miso.

Shakspeare. H. VI. P. iii. Act III. Sc. 4.

——— now Margaret
Must strike her sail, and learn awhile to serve
Where King's command.

Soph. El. 337.

νῦν δ' ἐν κακοῖς μοι πλεῖν ὕφειμένη δοκεῖ·

Æsch. VII. ad Theb. 834.

κακόν με καρδίαν τι περιπιτνεῖ κρύος·

Shakspeare. Rom. and Jul. Act 1 v. Sc. 3.

I have a faint cold fear thrills thro' my veins,
That almost freezes up the heat of life.

Eurip. Phœn. 278.

ὦ, τίς οὗτος; ἢ κτύπον φοβούμεθα;
ἅπαντα γὰρ τολμῶσι δεινὰ φαίνεται·

Shakspeare. Macbeth. Act 11. Sc. 2.

——— whence is that knocking?—
How is't with me, when ev'ry noisc appals me?

Milton. P. L. x. 1007.

She ended here, or vehement despair
Broke off the rest; so much of death her thoughts
Had entertain'd, as dy'd her cheeks with pale.

Virg. Æn. iv. 641.

At trepida, et cœptis immanibus effera Dido
Sanguineam volvens aciem, maculisque trementes
Interfusa genas, et pallida morte futura——

Ovid. Trist. 1. ix. 5.

Donec eris felix, multos numerabis amicos,
Tempora si fuerint nubila, solus eris.

Eurip. Phœn. 416.

εὐ πράττε· τὰ φίλων δ' οὐδὲν, ἢν τις δυστυχῇ·

Butler. Hudibras. P. 11. C. 2. 1081.

——— but your pillage,
The conqu'ring warrior's crop and tillage,
Which with his sword he reaps and plows,
That mine the law of arms allows.

Schol. Hybriæ Cretensis. (Jacob. Anthol. i. 160.)

ἰστί μοι πλοῦτος, μέγα δόρυ καὶ ξίφος,
τούτῳ γὰρ ἄρῃ, τούτῳ θερίζω——

Æsch. Choeph. 318. (ed. Pors.)

ἀλλὰ νόμος μὲν, φονίας σταγόνας
χυμένας ἐς πέσον ἄλλο προσαιτεῖν
αἷμα·

Shakspeare. Macbeth. Act III. Sc. 5.

It will have blood, they say—blood will have blood.

Job. iii. 17, &c.

There the prisoners rest together ; they know not the voice of the oppressor.

The small and the great are there, and the servant is free from his master.

Propert. Eleg. iii. v. 16.

Victor cum victis pariter miscebitur umbris—
Consule cum Mario, victæ Jugurtha, sedes.

Hor. Od. II. xvi. 18.

——— quid terras alio calentes
Sole mutamus ? Patriæ quis exsul
Se quoque fugit ?
Scandit aratas vitiosa naves
Cura, &c.

Fletcher. Love's Pilgrimage. Act v. Sc. 4.

You cannot wrest yourself away from care,
You may from counsel, you may shift your place,
But not your person ; and another clime
Makes you no other.

Shakspeare. Coriolan. Act IV. Sc. 4.

O world, thy slipp'ry turns !—Friends now fast sworn,
Whose double bosoms seem to wear one heart ;
Whose hours, whose bed, whose meals and exercise
Are still together, who twin as 'twere in love
Unseparable, shall within this hour,
On the dissension of a doit, break out
To bitt' rest enmity ; so fellest foes
————— by some chance,
Some trick not worth an egg, shall grow dear friends,
And interjoin their issues.

Soph. Œd. Col. 600. (ed. Burt.)

θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία·
καὶ πνεῦμα ταῦτόν οὔ ποτ' οὔτ' ἐν ἀνδράσι

φίλοις βέβηκεν, οὔτε πρὸς πόλιν πόλει.
τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρῳ χρόνῳ
τὰ τερπνὰ πικρὰ γίνεται, καὺθις φίλα·

————— τὰ νῦν ξύμφωνα δεξιῶματα
ἐν δορὶ διασκεδῶσιν ἐκ σμικροῦ λόγου.

Pers. Prolog. 10.

Magister artis, iugénique largitor
Venter——

Theoc. Idyl. κα'. 1.

'Α Πενία, Διόφαντε, μόνα τὰς τέχνας ἐγείρει,
Αὐτὰ τῷ μόχθῳ διδάσκαλος·

Prov. xvi. 24.

Pleasant words are as an honey-comb, sweet to the soul.

Hom. Il. α'. 249.

τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδὴ·

Theoc. βουκολ. 26.

————— ἐκ στόματος δὲ
ἐρρεέ μοι φωνὰ γλυκερώτερα ἢ μελικήρῳ·

Fletcher. Elder Brother. Act III. Sc. 5.

One age go with us, and one hour of death
Shall close our eyes, and one grave make us happy.

Hom. Il. ψ'. 91.

ὧς δὲ καὶ ὅστέα νῶϊν ὁμῇ σορὸς ἀμφικαλύπτοι,
χεύσεος ἀμφιφορεύς·

Liv. lib. i. p. 57. (ed. Elz.)

Tanaquil.....tuum est, inquit, Servi, si vir ̄es, regnum.
Erige te, Deosque duces sequere, qui clarum hoc fore caput
divino quondam circumfuso¹ igni portenderunt. Nunc te illa
cœlestis excitet flamma, nunc expergiscere vere. Si tua re sub-
ita consilia torpent, at tu mea sequere.

¹ Hominum quoque capita, vespertinis horis, magno præsagio circum-
fulgent. Plin. H. N. 11. 37.

Shakspeare. Macbeth. Act 1. Sc. 5.

Glamis thou art, and Cawdor—and shalt be
What thou art promis'd : yet I fear thy nature—

————— hic thee hither,
'That I may pour my spirits in thine ear,
And chastise with the valor of my tongue
All that impedes thee from the golden round
Which fate and metaphysic aid doth seem
To have thee crown'd withal.

Eurip. Orest. 1507. (ed. Beck.)

Φρ. προσκυνῶ σ', ἀναξ, νόμοισι βαρβάροισι προσπεσών
Ορ. οὐκ ἐν Ἰλίῳ τάδ' ἐστίν, ἀλλ' ἐν Ἀργεΐα χθονί·

Soph. Œd. Col. 728. (ed. Br.)

Κρ. ἄνδρες χθονὸς τῆσδ' ἐγγενεῖς οἰκήτορες,
ὄρῳ τιν' ὑμᾶς ὁμμάτων εἰληφότας
φόβον νεωρῇ τῆς ἐμῆς ἐπεισόδου,
ὄν μῆτ' ὀκνεῖτε μῆτ' ἀφῆτ' ἔπος κακόν·

With these passages compare Shakspeare. II. IV. P. ii. Act v. Sc. 4.

Brothers, you mix your sadness with some fear—
'This is the English, not the Turkish court—
Not Amurath an Amurath succeeds,
But Harry, Harry.

Horat. Sat. 1. i. 4.

————— gravis annis
Miles ait—

Theoc. 'Ηράκλισκος' 100.

———— πολλοῖσι βαρὺς περ ἐὼν ἐνιαυτοῖς.

Prodicus.—Hercules.

Καὶ ἡ Ἀρετὴ εἶπεν·—ὦ τλῆμον·—ἥτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένουσα, ἀλλὰ πρὶν ἐπιθυμῆσαι, πάντων ἐμπέλασαι· πρὶν μὲν πεινῆν ἐσθιοῦσα, πρὶν δὲ διψῆν πίνουσα·

So Sallust, speaking of the luxurious manners of the Romans in his time, says,—

Non famein, aut sitim; neque frigus, neque lassitudinem oppèriri, sed ea omnia luxuria antecapere. (Cat. 13.)

Voltaire. L'Indiscret. Sc. 3.

Déridé un peu ce renfrogné minois.

~~Horat.~~
Horat. l. xviii. 94.

Deme supercilio nubem.

Hom. Il. A. 105.

Μάντι κακῶν, οὐ πάποτε μοι τὸ κρήγυον εἶπας·
Αἰεὶ τοι τὰ κάκ' ἔστι φίλα φρεσὶ μαντεύεσθαι·
'Εσθλὸν δ' οὐδέ τί πω εἶπας ἔπος, οὐδ' ἐτέλεσσας·

1 Kings, xxii. 8.

There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord : but I hate him ; for he doth not prophesy good concerning me, but evil.

Sallust. Catil. 54. (of Cato.)

— esse, quam videri, bonus malebat.

So Æschylus (of Amphiaraus) vii. ad Theb. 589.

οὐ γὰρ δοκεῖν δίκαιος, ἀλλ' εἶναι θέλει·

1 Sam. ii. 8.

He raiseth the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, &c.

Ovid. Trist. 111. vii. 41.

Nempe dat id, cuicunque libet Fortuna, rapitque—
Irus et est subito, qui modo Cræsus erat.

Shakspeare. Jul. Cæs. Act iii.

See how the wounds do ope their ruby lips,
To beg the voice and utterance of my tongue !

Crassus. Sospetto d'Herode, 1.

— O be a door
Of language to my infant lips, ye best
Of confessors ! whose throats, answering his swords,
Gave forth your blood for breath ! spoke souls for words !

THE ARITHMETIC OF THE HOLY SCRIPTURES.

No. IV.—[Continued from No. LIV. p. 257.]

HAVING concluded the suggestions on Biblical numbers, the next subject is the consideration of MEASURES, on which a variety of particulars must naturally claim attention.

The word measure is applied, in the Sacred Writings, to different and manifold objects, without, however, any material deviation from its original meaning.

A common Hebrew idiom is אִישׁ or אִנְשׁ מִדָּה, “A man of measure.” As 1 Chron. xx. 6 : אִישׁ מִדָּה, rendered by the LXX *ἀνὴρ ὑπερμεγέθης*. And Num. xiii. 32 : אִנְשֵׁי מִדֹּת, are translated *proceræ stature*, by Jerome.

The usual appropriation of the word is, to the taking dimensions of any thing : as Num. xxxv. 5. וּמִדַּתֶּם “And ye shall measure.”

It is employed to express the amount or period of human life. Ps. xxxix. 5 : וּמִדַּת יָמֵי “And the measure of my days.”

The word מִשׁוּרָה, as in Lev. xix. 35, may be translated *literatim et verbatim* : and at the same time exhibit the Etymological origin of the English term, measure.

The idea of capacious comprehension is sometimes intimated. Is. xl. 12 : וְכֹל בְּשֵׁלֶשׁ “And contained in a measure.”

In the New Testament there are such applications of the word as the following : John iii. 34 : Οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦμα, “For not by measure hath God given the spirit.” Eph. iv. 13 : Εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, “To the measure of the stature of the fulness of Christ.”

The terms usually applied to this subject, by Biblical writers, are the following : מִדָּה or מִדָּה, which appears commonly to denote measure in length and breadth ; but sometimes also in capacity. Hence *μοδιος*, *modius*, *μετρον*, and to *mete*, are obviously derived.

שׂוּר to regulate, to rule, to regulate by measure. This word retains its primary meaning through all the 11 applications so instructively illustrated by Parkhurst.

תָּכַן has the same signification, and seems to be the parent of the word *τεχνη*, art, rule. See Exod. v. 8. Ezek. xlv. 11.

כָּל to contain, to hold as a measure : and this is its ordinary meaning also in the dialects of the Hebrew language.

Μετρον (in Syr. *ܡܬܪܘܢ*) a measure, is the only Greek term expressive of this idea; and regards either longitudinal or capacious measures. But see Mintert's ¹ Lexicon.

The measures noticed in Scripture are of the two usual kinds: either of application or length, as *קֹמַח*, *πηχυς*, a cubit; or of capacity, as *אֵפָה*, *οφι*, an ephah.

Whether there were any fixed standards for these ancient measures might admit of investigation, though the affirmative was maintained, and has been interestingly amplified, by the late Sir J. D. Michaelis. In the *chef d'œuvre*² of that learned writer, it is stated, "The weights and measures were preserved in the tabernacle of testimony, in more ways than one, and partly in the view of every individual, for at least many hundred years. Some of them, it is true, might by use and time, suffer some change; but for that very reason, there were various standards, so that the error of any one could always be rectified by the others, and some of them were kept within the sanctuary itself, and were thus less liable to variation." Nor may it be proper to omit this additional and certainly very just observation:—"The very specification of longitudinal measures, which we find so frequently repeated, answered one of the most important purposes of police to the Israelites, and as a master-piece of legislative wisdom in this respect, it merits our admiration."

I. Of Length or Application.

These measures owe their origin principally to certain members of the human body: (a very natural mode of measuring in primitive times) as it is reasonably supposed that the practice of counting by tens took its rise from the number of the human fingers and toes.

"That there might be no deceit," it has been said, "the ground of these measures was the breadth of so many barley corns, middle-sized, laid by one another."³ But "the longitudinal measure was fixed for future ages in a great variety of ways. The measures of the court of the tabernacle and its hangings: Exod. xxvii. 8—19. of the curtains that covered the tabernacle: xxvi. 1—13: of the boards that framed it, which were made

¹ This intelligent Lexicographer remarks, that the LXX have used *μετρον* for *מֶדֶד*, as in Exod. xxvi. 2, 8; and in other places: for *מִשׁוּרָה*, as in Ezek. iv. 11, 16: for *קֶן*, as in 2 Kings xxi. 13: for *שְׁלִישׁ*, as in Ps. lxxx 6: for *אֵפָה*, as in Deut. xxv. 14: for *סֵא*, as in Gen. xviii. 6: for *בֵּר*, as in 2 Chron. ii. 14.

² "Commentaries on the Laws of Moses," iii. p. 385, 386.

³ See Godwyn's "Moses and Aaron," p. 259.

of a wood very little apt to alter : xxvi. 15, 16 : of the tabernacle itself, which was 30 ells long, and 10 broad ; of the altar of burnt offerings, overlaid with copper : xxvii. 1 : are all specified in ells ; and that in a book which every Israelite was to read." Besides, there were the "archetypes of the ell, that were kept in the sanctuary itself. Of the table of show-bread : Exod. xxv. 23. the altar of incense : xxx. 2. the ark of the covenant : xxv. 10 : all the dimensions are specified." " But the most invariable of all the standards of longitudinal measures, as being made entirely of gold, is the lid of the ark, which was two ells and a half long, and one ell and a half broad : xxv. 17."—" When the tabernacle was 480 or 592 years old, and must certainly have been pretty much decayed, Solomon began the building of his temple. At this time, they would, from the remains of the tabernacle, still be able to ascertain the Mosaic ell. This measure was transferred to the temple ; and that edifice which, being built of stone, was liable to still fewer changes, particularly in a southern country, where no severe frosts make the stones of a building separate from each other, was 60 ells long, and 20 broad ; and thus, without taking into account other expedients that Solomon might have employed for the purpose, the ancient Mosaic ell was preserved until the time of Nebuchadnezzar, by whom this temple was destroyed."¹

The following, selected from various writers, is submitted as presenting

A Tabular View of these Scripture Measures.				
A Digit	עצב	Δακτυλος	Digitus	abt. 1 inch
A Palm	פפם	Παλαιστη	Palmus	3½ ..
A Span	תר	Σπιθαμη	Spithama	10½ ..
A Cubit	כמה	Πηχys	Cubitus	21 ..
A Fathom	אמה	Οργυια	Passus	7 ft. 3½ ..
A Rule	קנה	Καλαμος or Κανων	Arundo	10½ ..
A Line	חבל	Σχοινιον	Funiculus	145 ..
A Furlong	מיל	Σταδιος	Stadium	145 paces
A Sabbath day's journey	סעודא	Σαββατου οδος		1 mile.

¹ " It is true," continues the celebrated critic, " that the curtains and the wood might be affected by exposure to the atmosphere, although perhaps one error would correct another : but still, every Israelite that came to attend divine service, in any future age, would here obtain a pretty

A cursory illustration of the longitudinal measures may be attempted, as they are found in various parts of the Sacred Writings.

אצבע signifies a finger or a toe. It is used by the prophet Jeremiah as a measure. lii. 21. **אַרְבַּע אַצְבָּעוֹת**, four digits or fingers. According to Josephus, it is $\frac{8.15}{1000}$, but according to Arbuthnot, the $\frac{9.12}{1000}$, of an inch.

בֶּרֶךְ, *αγκυ*, pollex, a thumb or great toe. A thumb's breadth is found in some of the Jewish writings: and is reckoned 1.16 of an inch. Junius and Tremellius on Ezek. xl. 5. have this remark: "Digiti quatuor, sive tres pollices."

טַפַּח, a palm or hand's breadth, in Exod. xxxv. 25. is translated, "quatuor digitis." Lam. ii. 20. **עַלֵּי טַפַּחִים** mean, either *the children a hand's breadth long*, of whom women procured abortions to sustain them in the siege; or rather *young children* who yet required the constant attendance of their mothers to *stretch out their limbs and lay them smooth*: comp. v. 22. Parkhurst.

זַרַּר, a span, denoting as much as a man can measure with his hand expanded from the thumb to the little finger. That it was **חֲצֵי הָאֶמָּה**, half of the cubit, appears from comparing Ezek. xliii. 13. with the 17th verse of that chapter.

פֶּסֶם, pes, a foot. This does not appear to have been a Biblical measure; but is usually regarded by Jewish writers as comprising 12 inches.—See Godwyn.

אֶמָּה, a cubit, so called from its having been the *mother* or standard of the Hebrew longitudinal measures; and contains the distance, in the human arm, from the elbow to the extremity of the middle finger. This idea is suggested by the import of its Latin and English names. According to the statements of Mintert; Calmet, Parkhurst and Ewing, it comprised about 18 inches; but Arbuthnot, Cumberland, Pelletier, Lamy, Josephus and Horne say, about 21 inches.

The cubit was probably fixed by Noah: as may particularly be inferred from the construction of the ark: and in Egypt, which required the use of established measures, it has been preserved to the present day.¹ Moses therefore may be understood

accurate view of the ell, and might at any rate measure some of these things with more correctness, and thus judge whether the nation still retained in common use the ancient original cubit or not." *Michaelis' Comment. Laws of Moses*, iii. p. 387.

¹ Lamy, who also observes, that Mr. Greaves, who measured the pyramids of Egypt with great exactness, says, that in all the dimensions he took, he found that they who had built these great edifices, had made

as always mentioning what is the Egyptian cubit, which is known to be 20 inches.

But Cappellus, Villalpandus, Arbuthnot and others, maintain, that there were two cubits, a civil and a sacred one; the former 18 inches and the latter 3 feet. In proof of which they refer, among other passages, to 1 Kings, vii. 15. which reads שִׁמְנֵה עֶשְׂרֵה אַמָּה קִוְּמָה different from its parallel text, 2 Chron. iii. 15. שְׁלֹשִׁים חֹמֶשׁ אַמָּוֹת. The latter of these, however, it must be observed, regards both of the measures united; and Jeremiah says in round numbers, שִׁמְנֵה עֶשְׂרֵה אַמָּה.

Therefore the learned Calmet and other writers contend, that there was but one cubit among the Hebrews, from the Exodus to the Babylonian captivity—that this was the Egyptian cubit, the measure whereof was taken some years ago from the old standards extant at Grand Cairo—and that only after the Captivity the Scripture notices two sorts of measures, to distinguish the ancient Hebrew cubit from that of Babylon, which the captives had used during their abode in that city. Hence Ezekiel cautiously says, xliii. 13. אַמָּה אַמָּה וְשֶׁפֶח.

It may be observed that πηχυς or $\pi\chi$ has the same meaning in the New Testament, though sometimes rather peculiarly employed. In Matt. vi. 27. and Luke xii. 25. the word is plainly determined to the sense of time, by Luke, xii. 26. where our Saviour speaks of προσθηναι επι την ηλικιαν αυτου πηχυν ενα, as being ελαχιστον, a very small thing; whereas adding a cubit to a man's stature would indeed be a great one.¹

Οργυια, a fathom, σημαινει την εκτασιν των χειρων συν τω πλατει του στήθους;² occurs in Acts xxvii. 28. Galli vocant, Une brassee. Male igitur nonnulli Ulnam interpretantur. Beza.

קנה, a reed, or cane; was used chiefly for measuring buildings, and its length, according to Ezekiel, was שש אמות באמה זרפה, xl. 5. Because it could not be shortened or lengthened by shrinking or stretching, it was less liable to deceive; and hence the canon or rule of Holy Scripture is mystically typified by this קנה. Ezek. xl. and Rev. xxi. 15. Godwyn.

use of the cubit now used in that country: because each part of them consisted of an exact number of these cubits. The Egyptians call it ΔΗΡΩ; and, according to Greaves, it consists of 1824 parts, 1000 of which make an English foot.—Introduction to H. S. p. 259.

¹ Wetstein on Matt. vi. 27. cited by Parkhurst, in his Greek Lexicon, p. 533.

² So observes the etymologist, as referred to by Parkhurst, in loc.

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An Arabian **قَدَح** or pole, noticed by Josephus and others, was about 14 feet.*

חבל, a line, rope, or chain, was employed for surveying or portioning lands (as we now use what is called Gunter's chain); and was made, according to the import of the Greek term, of bulrushes twisted together. It is beautifully used by metonymy, as in Ps. xvi. 6.

פז has been used by Rabbinical writers to express the Roman *pace*, which contained about 4 feet 10 inches. Its relationship with *stadion* is obvious, though that word, like the Latin stadium, is well known to express a measure nearly equal to the English furlong.

Σαββατου οδος, a Sabbath-day's journey, in Acts i. 12. is precisely determined by the excellent reading of the Syriac version, **ܐܬܪܐ ܫܒܬܐ**, about seven stadia. As to the origin of this measure, it is thus stated by a learned philologist: "In Exod. xvi. 29. *mandat Deus, &c. sed Lev. xxiii. 3. habetur, &c. ergo si debuerint adire locum sacrum, etiam debuerunt exire e loco suo. Judæi hoc dubium determinarunt, et statuerunt sibi licere facere iter Sabbathi, quod intra semi-horam absolvere poterant. Ergo Judæi putarunt sibi licuisse sine violatione Sabbathi iter unius semi-horæ absolvere.*" Leusden.

מיל,¹ milliare, a mile (say some critics²), so called from its magnitude, because it was the greatest measure of a **מיל**. Various opinions have been expressed relative to the meaning of this word. It is found joined with **מיל** in Gen. xxxv. 16. and xlviii. 7. and 2 Kings, v. 19. and is read in Arabic by **صير** a mile or 1000 paces; in Syriac **ܡܝܠܐ** a space; and in Persian **پارسه** a parasang, or German mile. Most likely it denotes a furlong, from **מיל**, **מיל**, plough, says Geddes, cited and approved by Boothroyd.

יום, a day's journey, which is computed by the Talmudists at 10 parses or 40 miles. They also measure by **מילין**, by **פרסאות** and by **יומים**. Lightfoot.

(Measures of Capacity in the next.)

July, 1823.

J. W.

¹ Juxta Kimchi **מיל** est servile et radix est **מיל** significans spatium viæ; quantum homo conficit a mane usque ad pastum.—Stockii Heb. Lex. p. 509.

OBSERVATIONS ON THE ZODIAC
OF DENDERA.

No. II.—[Continued from No. LV. p. 73.]

AQUARIUS. In the first temple at Ephesus, the statue of the Goddess, according to Xenophon, book v, was of gold. The representations of Diana, which have descended to our times, are those of the statue which was placed in the second temple, and which was of wood. It not only was covered with breasts, but “consisted of an assemblage of almost every symbol attached to the old humanised column, so as to form a composition purely emblematical.”¹ This description of the Ephesian goddess applies so pointedly to the figure under consideration, that no doubt can remain respecting the deity it personified. The image of Isis was usually in the form of a woman, with cow’s horns on her head, representing the moon in her increase and decrease, and holding the Sistrum (a kind of cymbal) in her right hand, and a pitcher in her left; but sometimes she was represented as Cybele, with the body full of breasts, to express her nourishing all things. It is probable, therefore, that the ~~Egyptian~~ Isis, and Diana, were the same divinity with Rhæa, from the Hebrew Rahah, to feed.

On this subject Mr. Bryant says,—

We are told that Aquarius, and the great effusion of that element as it is depicted in the sphere, undoubtedly relate to the history of the deluge. Hegesianax maintained that it was Deucalion; now Deucalion was the Noah of the East, the same with Helios the Sun.² We find, also, that Dionusus was styled Hyas, and Zeus Ombrus, terms signifying the god of rain. The priestesses had hence the name of Hyas and Thyas.—The Hyades was accounted a watery sign.³

Thus, in whichever light we view this figure, it evidently resolves itself into an attribute of the Sun, although it is highly probable that the figure of Diana of Ephesus suggested this variety.

Pisces. Fish were worshipped in Egypt: “Ubi tamen pisces a sapientioribus pro decorum symbolis potius quam pro diis cultos fuisse innuit, quod etiam ceteris animalibus existimandum est.”⁴

¹ *Class. Journ.* No. 50, vol. iii. p. 187.

² *Analysis*, vol. iii. p. 51—2.

³ *Ibid.*

⁴ *Vossius de Idol.* lib. iv. ch. 51. cited by Dr. Long: *Astron.* vol. i. p. 181.

The most obvious, (says Mr. P. Knight,*) and consequently most ancient symbol of the productive power of the waters, was a fish; which we accordingly find the universal symbol upon many of the earliest coins; almost every symbol of the male or active power, both of generation and destruction, being occasionally placed upon it.

Oxyrynchus, a town in Egypt, is said to have been so named from the sacred fish so called. Xenophon in his expedition of Cyrus, mentions that the river Chalus, in Syria, was full of large tame fish, which the Syrians looked upon as gods: lib. i. Both Lucian and Diodorus assert the same thing, and ascribe their veneration for fish to their respect for Derceto, the mother of Semiramis, who, when she was brought to bed, threw herself into a lake, and was changed into a fish.² Others say the Zodiacal fish were placed in the sphere by Venus; either because Venus, when she fled from Typhon, took the form of a fish, or because the fish styled Notius saved Isis in some great extremity.—But it is most probable they were placed there as the symbol of Poseidon, God of the Sea, who was also reputed the chief god, the deity of fire;—

Which, (says Mr. Bryant,) we may infer from his priest who was styled a Purcon, and denominated from him, and who served in his Oracular temples: Purcon is Ignis, vel Lucis dominus, and we may know the department of the god from the name of the priest. He was the supreme deity the Sun, from whom all were supposed to be derived. Hence, Poseidon or Neptune, in the Orphic verses, is, like Zeus, styled the father of gods and men.³

The president Goguet says, “The worship of the first gods of Greece came from Egypt, except that of Neptune, which was derived from Libya.”⁴

We come now to notice the human figures placed in boats, which accompany the representations of the signs. These figures, it was observed above, bear a strong resemblance to the Furies, or executioners of divine vengeance; and, strange as it may appear, this was one of the characters of Isis or Ceres. In the Hindu fictions, Ceres changes not only her attributes, but her person also, and displays herself under the dreadful character of Erinny, the leader of these infernal tormentors. It appears, also, that Isis was the same with Serapis, for in some instances the latter has long hair, formally turned back, and disposed in ringlets hanging down upon his breast and shoulders like that of a woman. His whole person too is enveloped in drapery reaching to his feet. Tacitus informs us, that he was

¹ *Class. Journ.* No. 50.
p. 389—90.

² Diodorus, lib. ii.

³ Analysis, vol. i.

⁴ Origin of Laws vol. i. from Herodotus.

the same with the Paphian Venus, whose worship was introduced by the Ptolemies into Egypt. In some figures of Serapis, he is joined with Isis, and represented like a young man, and then he is taken for Osiris, the Sun. It is probable, therefore, that he was a personification of both sexes; but it is remarkable, that, according to Wilford,¹ his name is derived from *Asrapa*, implying thirst for blood. Others, I know, derive it differently, but this derivation seems the most deserving of credit, because we find it in accordance with the rites which followed the introduction of this worship, and that of Saturn, which the Ptolemies forced upon the Egyptians. Before the Macedonian conquest, the Egyptians never offered any bloody sacrifices to their gods, but worshipped them merely with their prayers and frankincense: after this æra we find them common, although it is said that the descendants of the ancient inhabitants did not join in the worship adopted by the court, but only the Egypto-Greeks.

Besides, we find that Isis was styled Queen of the Manes, or Lares, the domestic deities of the Hetrurians, and Latins, to whom children were offered in sacrifice.

The Lares, (says Mr. Bryant,) were the same as the Dii Præstites and Penates, who were imported from Egypt; they are described as dæmons and genii, who once lived upon earth, and were gifted with immortality.²

In another place, the same author mentions, that Ceres, the benefactress and lawgiver, was sometimes enrolled in the list of the Furies. This is manifest from a passage in Antimachus, quoted by Pausanias, where her temple is spoken of as the shrine of a Fury.³ Indeed, the frequent representations of human sacrifices, of priests and Cynocephali with knives in their hands, of men or human victims prepared for slaughter, devoured by lions, and bound in painful attitudes, together with a sacrificial altar, are all strong indications of the sanguinary disposition of the deity who presided in this temple, whose wrath was to be appeased, or beneficence moved by blood.

As the Lares, or Dii Præstites and Penates, were properly marine deities, whose feasts, the Larentalia, were held when the sun entered Aquarius, this may be sufficient to account for their appearing in boats. The true meaning of the boats, however, seems to be this: it was a symbol of Isis herself. Hence the reason why she was worshipped at Rome, and, according to Tacitus, in the country of the Suevi, under the figure of a ship.

¹ Asiatic Researches, vol. iii.

² Analysis, vol. iii. p. 335.

³ Analysis, vol. ii. p. 305.

This symbol was evidently of Egyptian origin, for the Egyptians placed the personifications of the sun and moon in boats,—

From an opinion, (says Mr. P. Knight,¹) which very generally prevailed among the ancients, that all the constituent parts of the universe were mutually dependent upon each other; and that the luminaries of heaven, while they contributed to fecundate and organise terrestrial matter, were in their turn nourished and sustained by exhalations from the humidity of the earth and its atmosphere.

The Greeks, (he adds,) among whom the horse is the symbol of humidity, for the same reason placed the personification of the sun and moon in chariots, drawn sometimes by two, and sometimes by three or four of these animals; which is the reason of the number of Bigæ, Trigæ, and Quadrigæ, which we find upon coins; for they could not have had reference to the public games, as has been supposed, a great part of them having been struck by states, which, not being of Hellenic origin, had never the privilege of entering the lists on those occasions.

With regard to the long female figure encircling the signs, there can be no doubt that it is one of the Egyptian divinities, at least of the time of the Ptolemies. Montfaucon says, that on the temple of Latopolis, there was the representation of a serpent with two female heads, and a tree growing out of its back. The Persians worshipped Jupiter on the tops of mountains, calling the whole circle of the heavens by that name. Mr. Hamilton conjectures from the tower upon the head, that it is the Grecian Cybele, in the character of the universal mother encircling the earth and its inhabitants with her legs ~~and arms~~. I coincide in opinion with this gentleman, and my reasons for doing so will appear in the sequel.

Thus have I endeavored to explain the figures of the signs, as they appear on the Zodiacs of Dendera and Esné, by a mode of interpretation, which gives unity to the design, and shows its intimate connexion with the religion of the country, a circumstance, which, from their locality in temples, and also in tombs, we had reason to infer *a priori*; the whole affording the strongest probability that they were rather a pantheic exhibition of their principal divinities, than an astronomical scheme, or an allegorical representation of the twelve labors of Hercules.

The doctrine of the unity of God is perhaps the most ancient, even in the heathen world; whence sprung the system of emanations which formed so conspicuous a feature in the Chaldean religion, was received in Egypt, adopted by the earlier Greeks, and long preserved by their respective hierarchies. This religion taught the existence of an universal pervading spirit, whose

¹ *Class. Journ* No. 51.

subordinate emanations diffused themselves through the world, and presented themselves in different places, ranks, and offices, to the adoration of men. To these emanations, the Greeks gave names expressive of their attributes, which, when personified, were originally considered as manifestations of the various modes of exerting almighty power. In process of time, the metaphysical subtilty of the theologists, still farther analysed the Deity, and the fancy of the poets multiplied gods and goddesses without end. Amid this universal corruption every trace of the ancient principle of emanations was lost among the vulgar. All had still a sense of a superior Being: but not being able to ascribe omnipotence to one God, they multiplied the number, and distributed the administration of the universe among his attributes, which they considered as distinct deities. It was the detection of the falsehood of this vulgar mythology, and the declaration of the unity of God, which Bishop Warburton has labored to prove was the design of the more hidden mysteries; a flattering support of the justness of the view which we have taken of the subject under consideration. Let us now proceed to the history of the Zodiac.

The collections of stars named after certain animals, have no resemblance to those animals, and in consequence are differently represented by other nations. On the Zodiacs of China and Japan, they are respectively a Mouse, Ox, Tiger, Hare, Crocodile, Serpent, Horse, Ram, Monkey, Hen, Dog, Hog. The Arabians, instead of Aquarius, have the figure of a mule saddled, carrying two barrels; for Gemini, two peacocks; for Virgo, a wheat-sheaf; for Sagittarius, a quiver; and the Centaur is a horse and bear fighting.

It is evident, therefore, that the signs were taken from the mystic symbols, to distinguish the twelve portions into which astronomers had divided the sun's course. Nothing indeed would be more appropriate than thus to mark by personified attributes of the chief deity, that space in the heavens which he had made his peculiar province.

Among the few works of Eratosthenes, which have come down to us, there is a short tract on the constellations, with an abstract of the fables which gave rise to their names. This tract I have not seen, nor was I, till very lately, aware of its existence. If it include the signs of the Zodiac it may be decisive of their true import; at least of the popular opinion concerning them in his time. It is published with the Oxford edition of Aratus, anno 1702. But whether the above exposition be admitted or not, it is clear that the signs were not indices to

the seasons, either in Egypt or in countries under more northern latitudes. Aquarius for example, which denotes the heavy rains of winter, could not be the Aquarius of that country where the winter is the finest season of the year, and rain very rarely falls; nor could Virgo indicate the month of harvest, which in Egypt happened at the vernal equinox. The Bull in like manner could not be the symbol of agriculture in a country where the plough was not used; the seed being sown in the soft mud deposited from the inundating waters, and afterwards trodden down by swine turned adrift for that purpose. If Taurus had been intended to indicate the season for laboring the earth, it ought to have been placed after Virgo, because this season did not commence until the inundation of the Nile had subsided. So far as regards Egypt, we need go no farther on this head; for if this meaning be not applicable to these two signs, it is evidently less so to the others.

With regard to more northern nations, Tacitus informs us, that the ancient Germans divided their year into three seasons only:—

They have, (says he,) distinct ideas of Winter, Spring, and Summer, and their language has terms for each; but they neither know the blessings nor the name of Autumn.¹

According to Pallas,² the Tartars in the Crimea divide the seasons in the following manner:—

Their Spring commences on the 23d of April, O. S. and continues 60 days, until the 22nd of June, on which day their great Summer commences, which continues until the 1st of August, or 40 days. The month of August until the 25th, is not included in any of the seasons. Their Autumn extends from the 26th of August, to the 26th of October, or 61 days. The succeeding 65 days are termed the Fore-Winter; and the next 65 days, from the 1st of December to the 4th of February, constitute the principal Winter. The remaining 25 days of February, are called *Gudshuk-ui*; and the 53 days, from the 1st of March, to the 23rd of April, likewise form no part of any season, but are distinguished by the name of *Mart*.

Besides, as indices to the seasons, the correspondence of the latter with the signs, would continue during 2160 years only of the 25950 in which the revolution of the Zodiac is completed, according to the motion in antecedentia, or during 122 years only, according to that in consequentia.

I must not, however, be understood as extending these arguments to the exclusion of all the constellations from the rural

¹ De Morib. Germanorum, c. xxvi.
p. 381.

² Travels in 1793—4. vol. ii.

economy of antiquity ; on the contrary, I am of opinion that several were consulted as anxiously as the modern calendars. But then, we know, that in the times of Hesiod, and Homer, seven only were useful in husbandry and navigation, and that these constitute almost the whole of the constellations enumerated in the oldest systems of astronomy, and were formed when the ancients were strangers to a more regular division of the year.

Those who give a mixed import to the signs, destroy the rationality of the scheme, and obscure the subject by a multitude of unauthorised conjectures.

Besides these arguments against the opinion that the figures in the Zodiac of Dendera are signs, there are others no less conclusive against that of its great antiquity. In the first place, these signs, as they are commonly termed, are not *exclusively* derived from the mystic symbols of Egypt.

The Dioscuri and Neptune, whose symbols are Gemini and Pisces, Herodotus declares to be of foreign extraction. In Euterpe, ch. 43, he says, "The Egyptians disclaim all knowledge of Neptune and the Dioscuri, neither of whom are admitted among the number of their gods:" and at ch. 50. he informs us, that they were indebted to Africa for their acquaintance with the former. In addition to the reasons assigned in the exposition, for considering fish as the symbol of this Libyan divinity, we may quote another passage from the same author, who, in Euterpe, ch. 72. says, "The only fish esteemed sacred in Egypt, were the Lepidotus and the Eel." Upon which passage, Larcher, as cited by Mr. Beloc, has the following note :

Antiphanes and the Greek writers who amused themselves with ridiculing the religious ceremonies of Egypt, were doubtless ignorant of the motive which caused this particular fish to be proscribed. The flesh of the eel and some other fish, thickened the blood, and by checking perspiration excited all those maladies connected with the leprosy. The priests forbade the people to eat it, and to render their prohibition more effectual, they pretended to regard this fish as sacred.

This is agreeable to what Herodotus himself says of the priests, Euterpe, ch. 37.:

Each has a moiety of the sacred viands ready dressed assigned him, besides a large and daily allowance of beef and of geese ; they have also wine, but are not allowed to feed on fish.

Such a reason could never have excited the adoration of the Egyptians ; and that fish in general were not esteemed holy, may be learned from the employment of the inhabitants on the borders of the Lake Mœris, who gained a livelihood by taking and curing its fish, of which it boasted 22 different kinds.

Plutarch differs from Herodotus as to the cause of the prohibition, and states, that it proceeded from the excessive enmity of the Egyptians to the sea. But it is not likely that an abhorrence of this element would produce veneration of its inhabitants. Elsewhere, however, both the sea and its inhabitants were held in veneration.

Tacitus informs us, lib. xvi., that the Parthian Magi, from state policy, to prevent emigration, declared the sea sacred, and profaned by the superfluities of the human body; and it was mentioned above, that the Syrians worshipped fish out of respect for *Derceto*, the mother of Semiramis. Upon this subject, Mr. Hamilton has the following observation (*Egyptiaca*, p. 105.):

It is not probable that Latopolis was the original name of Esné; both because it is evidently a Greek appellation, and the worship of animals was an abuse of late introduction into the superstitions of Egypt; and as there no where occurs among the sculptures any representation that can allude to the deification of this animal in particular: neither is it easy to ascertain with precision what the species of fish called *Latus* properly was. Pliny is supposed to have confounded it with the silures, or sturgeon, a fish very common in the large rivers of Europe. Ausonius calls it the dolphin of the rivers; and from Juvenal it appears to have been common in Egypt, and sold in Rome by the lowest chapman. The *Latus* itself is no where mentioned but in Strabo, who merely alludes to it as dividing with Minerva the devotions of the Latopolitans.

There being no evidence, therefore, that fish were ever among the gods of the ancient Egyptians, the conclusion seems unavoidable, that *Pisces* was the symbol of Poseidon, a Grecian divinity of Libyan extraction, introduced into the theogony of Egypt, by the Greeks.

Aquarius, it has been shown, was the same with the Ephesian *Dialla*, the Paphian *Yenus*, and the Babylonian *Serapis*, whose worship was very early transported by the Greeks to the western extremity of the Mediterranean, and shores of the Euxine, where temples were erected to him at the mouth of the Rhone, and in the city of Sinope, known in Roman history as the capital of Pontus.

Sagittarius is unquestionably of Grecian derivation. The poets feign that the Centaurs were the offspring of Ixion and a cloud, but in reality they were a tribe of Lapithæ who inhabited the city *Pelethronum*, adjoining to mount Pelion, and first taught the art of breaking horses.¹ Hesiod and Homer speak of Centaurs. The latter in his *Iliad* (lib. i. v. 268, and lib. ii.

¹ Virgil's *Georgics*, lib. iii. v. 115.

v. 740.), and in his *Odyssey* (lib. xxi. v. 295.), calls them savages or monsters covered with hair. But the ancient representations of the Centaurs were different from the figure in the Zodiac of Dendera. Upon the chest of Cypselides mentioned by Pausanias, and upon which characters were written in the bustrophedon form, 778 years B. C., the Centaur Chiron appears represented as a man sustained upon two human legs and feet, with the croup-flanks and two hinder legs of a horse attached to his loins; so that the figure resembled a man leading a horse by the bridle, rather than a man mounted on horseback. The more ancient sculptures also represent them as persons who stood near horses to hold them. It was the later Greek poets who changed the ancient form, and Pindar seems to be the first who took this liberty, by representing them as half men and half horses. "These monsters," says he, "were the fruit of the amours of the Centaurs, the sons of Ixion, with the mares of Thessaly: they resembled their father in the upper part of their body, and their mother in the lower." As Pindar flourished in the time of Xerxes, or 480 years B. C., the Centaur must be not only a Grecian symbol, but one of a comparatively recent date.

Libra. The presence of Harpocrates, the god of silence, in this dodecatemeron, renders it probable that this sign is of Roman derivation.

Harpocrates (says Mr. Hamilton), the son of Isis and Osiris, was said to be the god of silence. There are various authorities for his having been worshipped at Rome as such, after the introduction of the Egyptian rites into Italy; but I do not know of any proof that he was so considered in the earlier times of Egypt.

No pictures of the constellations have come down to us; but from the descriptions of their figures in ancient astronomical works, it appears that *Libra*, as a zodiacal sign, was unknown until after the time of Ptolemy, who flourished under the Emperors Antoninus and Adrian. This author in his *Syntaxis*, as cited by Costard, says that "Hipparchus collected all the accounts of eclipses he could meet with among the Babylonians, and all their celestial observations," yet Hipparchus nowhere mentions *Libra*. It is not probable, therefore, that it existed on the Chaldean sphere. Nor does it appear on that of Eudoxus, who described all the constellations known in his time, 400 years B. C. If, as some suppose, his sphere was copied from

one more ancient, because, as they say, the constellations are placed half a sign farther back than they should be, if marked from his own observations, it will remove all doubt respecting the existence of *Libra* on the Chaldean sphere.—Aratus of Soli in Cilicia, being no great astronomer himself, copied his description of the celestial phenomena chiefly from Eudoxus' "Mirror of the Heavens;" but as he was also assisted by men of science, his cotemporaries and friends at Alexandria, and as *Libra* is nowhere mentioned in his celebrated poem, we may safely conclude that it was unknown in his time.

Virgil, as observed in a former part of this essay, gives the name of *Chelæ* to this division of the zodiac, and Ptolemy calls the ecliptic "the circle which passes through the midst of the animals."

From the absence, therefore, of this sign on the Chaldean sphere, and from the silence regarding it, in the descriptions of Eudoxus, Aratus, Hipparchus, Virgil, and Ptolemy, who uniformly describe the constellations of the zodiac in strict conformity to the import of the word, we may be satisfied that the removal of *Chelæ*, and the substitution of *Libra* in their stead, was an alteration effected posterior to the age even of the latter astronomer.

The adjunction of the Scales seems to point to the department over which this personification presided, and, as the god of traffic, there appears good reason for ascribing him to the Romans, who received him from the Etruscans, by whom he was imported into Italy. It was from this highly civilised people that the Romans derived all that related to civil government and the art of war, and those arts and sciences which paved the way to the empire of the world.

Amid numerous proofs of their high civilisation, we find that they were acquainted with the arts of ship-building, and navigation, and with the method of equipping fleets, and all kinds of naval armaments, before the time of Romulus. Hence we may conclude that this nation was a maritime power, and that it possessed an extensive commerce in the earlier ages of the world. But further—Herodotus informs us that these ancient inhabitants of Italy were a colony from Lydia, who emigrated under the conduct of Tyrrhenus, son of *Atys*, king of Lydia, being driven out by famine. Tacitus (*Ann. lib. iv.*) confirms this statement, where he says, that "in the time of Tiberius the deputies from the city of Sardes read a decree before the Senate, in support of a particular claim, in which they were acknowledged by the Etrurians as a kindred nation." This document agreed with

the statement of Herodotus as to the time and leader of the emigration. Now, as Herodotus informs us¹ that "the Lydians were the first people upon record who coined money and *traded in retail*;" and as Mr. Pinkerton has shown² that the Romans derived the art of coining money from the Etrurians; and as Pliny, as mentioned above, states Bacchus to be the first who taught to *buy and sell*; the probability is, that the symbol in this dodecatemeron is indicative of Bacchus, as the god of traffic, derived to the Romans through the Etruscans, from whom it appears they acquired the rudiments of their arts and sciences.

Mr. Pinkerton in another part of his *Essay on Medals*³ informs us, that

No coins are found which can be even imagined to belong to the Assyrian, Median, or Babylonian kings, their empire, though rich in itself, being unknown in commerce. The oldest coins found in their empire are palpably Persian and similar to the Greek. The Phœnicians, a people famous for their early civilisation, appear not to have coined money, till after the Greeks had set the example. No Phœnician coins are older probably than the year 400, B. C. From Scripture it also appears that weight alone was used in the cities of Tyre and Sidon; nor is there a hint in any ancient writer, of coins peculiar to, or at all used by them. In Egypt coinage was unknown; not a coin with a hieroglyphic is to be found in that country. India appears not to have any claim to the early use of coinage. It was the ancient Greek and Roman coins which flowed into it with the stream of commerce. Upon the whole the Lydian coins seem to be the most ancient in Asia.

From this statement then it would appear, that, as all civil institutions, as well as the rudiments of the arts and sciences, were said to be derived originally from the gods, the Lydians have the best claim to the tutelar deity of commerce, and thus, whether *Harpocrates* in this sign be considered as the god of silence, or the god of traffic, he is decidedly foreign to Egypt. The first shape in which money appeared, was certainly that of pieces of metal without any stated form or impression, but merely regulated to a certain weight. But it is well known that weight continued the standard of money after the invention of coinage, and that down even to the Saxon period of England, all large sums were paid in weight. With us, weight is now applied to each particular piece, and that only in gold; whereas, with the ancients weight was applied to the sum total; to silver as well as to gold, and in several instances to brass. The Scales,

¹ Clio, c. 94.

² Essay on Medals, Vol. i. Sec. 7th.

³ Ibid. Vol. i. Sec. 17th.

therefore, with great plausibility at least, may be considered as an adjunct distinctive of the god of commerce, since weight was the mode in which the circulating medium had always been transferred by ancient merchants. It is probably for this reason, that on some zodiacs, (the Indian for instance), *Libra* is represented as a man holding in one hand a pair of scales, and in the other a weight.—In several commercial cities situated on the sea-coast, *Serapis* was worshipped as the patron of maritime traffic and of maritime adventurers. His original station, according to *Polybius*, was on the coast of the *Propontis*, where *Jason* is said to have sacrificed to him when he went on the *Argonautic* expedition. From thence his image was brought to *Sinope* in *Pontus*, where it was characterised by emblems of plenty and naval trophies; and *Ptolemy Soter* introduced his worship into *Egypt* in order to counteract the superstitious prejudices of the *Egyptians* to a seafaring life. This seems to add to the arguments in favor of *Serapis* being a deity foreign to *Egypt*, and as he was reputed the god of the nether world, or the sun after his descent into the southern hemisphere, we have no difficulty in recognising in this personification, *Bacchus*, the universal god of antiquity. *Bochart* says that *Mercury* (a name common among the *Romans* for *Bacchus*) is of the same import with *Canaan*, which signifies *Mercator*; *Hermes*, his usual *Greek* appellation, signifying interpreter. This favors the opinion of the *Roman* origin of *Libra*, considered as a representation of the god of traffic. It is probable that the representation of *Libra* in the zodiac of the *Porch of Dendera* is among the most ancient in existence. Now the date of this zodiac seems to be ascertained from the following inscription on the *Temple*, copied by *Denon*.¹

On account of the *Emperor Cæsar*, God, the son of *Jupiter* the deliverer, when *Publius Octavius*, being governor, *Marcus Claudius Posthumus*, commander-in-chief, and *Typhon*, general, the deputies of the *Metropolis* consecrated, in virtue of the law, the propylæum to *Isis* the greatest of the goddesses, and to the associated gods of the temple in the 31st year of *Cæsar*.

I am unable at present to state from direct proofs, under what emperor these officers served, but there can be no doubt that it was under *Augustus*, as none other of the emperors, down to *Antoninus*, the successor of *Adrian*, inclusive, held the sovereignty for more than 23 years. As *Augustus* in the decline of

¹ Vol. ii. ch. 17.

life had admitted (according to Tacitus¹) Tiberius to be a partner in the empire, it is probable the expression "*associated gods of the Temple*," may have been applied to them, especially when we consider that Augustus claimed equal worship with the gods; that he had temples and statues erected to him, and priests and pontiffs appointed to pay him impious homage;² and that Tiberius, although he refused to be deified by the Romans, had yet temples erected to him in several of the provinces. It is therefore something more than a vague conjecture, that the propylæum, at least, of the temple of Dendera, was dedicated to the "*associated gods*," Augustus and Tiberius, and that a symbol of divinity, peculiarly Roman, was then enrolled among the other divinities at that time worshipped in Egypt. In this way we may account for the manner and time in which Libra became a mystic symbol, but when it became a zodiacal sign is uncertain. It is probable that the Arabians (who were industrious in their researches among the antiquities of Egypt, after the conquest of that country) mistaking these assemblages of mythological figures for a representation of the signs of the zodiac, may have adopted Libra, and in their arrangement substituted it for the claws of Scorpio. But much darkness surrounds this part of the subject in particular, and all that I venture to affirm is, that Libra may be very ancient as a mystic symbol, but as a zodiacal sign it is comparatively modern.

The long female figure encompassing the signs is remarkable for having a human head crowned with a tower. As *Cybele* was always so distinguished after the human form was employed to represent the universal mother, there can be no mistake respecting this symbol. This deity was adored under the names of Ops, Rhea, Vesta, &c. She was also styled the Pessinuntian goddess, from Pessinus, the capital of Phrygia, and the Idæan Mother, Berecynthia, Dindymene and Cybele, from the neighbouring mountains on which her worship had been long established. Her priests were called in the Phrygian language, *Cubeboi*; by the Greeks and Latins, *Cabiri*, Curetes and Corybantes, &c. The victims immolated to her were the bull, goat, and sow, as emblems of fecundity, and her rites were infamous for their lewdness and cruelty. Originally, she was worshipped under a globular or square form, but afterwards as a large handsome woman with her head crowned with turrets, Cybele signifying generally (according to the allegorists) the earth, and

¹ Ann. lib. i. ch. 3.

² Tacit. Ann. lib. i.

her crown of towers, the towns and cities built upon it. There is one fact, however, of great importance respecting the human figure of this goddess, mentioned by Mr. P. Knight,¹ namely, that no figure of this kind has been seen which was not proved to be either posterior or very little anterior to the Macedonian conquest.—Thus have we found five signs and the long figure encircling them, not only wholly exotic in regard to Egypt, but in the instance of several, of a date not much beyond the Macedonian conquest.

In the second place, the high antiquity of the signs is refuted, by the certainty we have of frequent alterations both in the names and figures of the constellations having been made by the ancient astronomers. Hipparchus changed the southern crown into the herald's rod, &c. and Ptolemy in the *Almagest*, lib. vii. ch. 5. as cited by Dr. Long, says that "he does not always make use of the same figures with those before him, but had, for the sake of giving his figures a truer proportion and adapting them better to the situation of the stars, made many alterations therein, as the astronomers before his time had done in the constellations that were more ancient."

In the face of such strong proofs to the contrary, how could any one assert that the zodiac of Dendera might be a copy from one more ancient?

In the third place, the high antiquity of the zodiac is disproved by the consideration that the figures must have been invented not only after the substitution of animal and image worship, for the pure theism which originally prevailed, and the worship of the heavenly bodies by which it was immediately succeeded, but posterior to the deification of mankind, a species of idolatry which mythologists allow to have been the latest introduced.

All the common departments of the deities, says Mr. Bryant,² are to be set aside as idle. Pollux will be found a judge; Ceres, a lawgiver; Bacchus, the god of the year; Neptune, a physician; and this not only from the poets, but from the best mythologists of the Grecians, who wrote professedly on the subject.

But as several of the figures are decidedly Grecian symbols, it follows that it must have been composed, not only after the deification of mankind, but also after the formation of the Greek theogony, which was not effected until they had made considerable progress in the art of sculpture. In early times the Grecians represented the *Dioscuri* by two logs of wood joined together; *Cybele* by a square or globular stone; and *Minerva* by the figure of an owl. As they improved in the imitative arts, they gra-

dually changed the animal for the human form, still preserving the characteristic features which marked its symbolical meaning.

According to Eusebius the Greeks were not worshippers of images until the time of Cecrops, and on this subject Herodotus has the following remark: "Of the origin of each deity, whether they have all of them always existed, as also of their form, their knowledge is very recent indeed. The invention of the Grecian theogony, the names, the honors, the forms and the functions of the deities may with propriety be ascribed to Hesiod and to Homer, who I believe lived 400 years before myself." It is clear therefore that when this author says, "there are in Egypt oracles of Hercules, of Apollo, of Minerva and Diana, of Mars and of Jupiter;"² and again, "If with Neptune and the Dioscuri, we except Juno, Vesta, Themis, the Graces and the Nereids, the names of all the other deities have always been familiar in Egypt;"³ he is not to be understood as assigning an unlimited period for their acquaintance with these divinities.

As this is a point of some importance I shall perhaps be excused for adding two other quotations from respectable modern writers. The learned Mr. Bryant informs us that

The ancients, to render their theology plausible and their fables consistent, multiplied gods of the same name and character—there was always one ready upon every chronological emergency:

In Egypt there were two Hermeses, forty heroes are enumerated under the name of Hercules, and there were 300 Jupiters. But Hesiod, Homer, and the authors of the Orphic poetry, knew of no such duplicates, nor is there any hint of the kind among the ancient writers of Greece. It was a refinement of after-ages, introduced to obviate the difficulties which arose from the absurdities in the pagan system.⁴

And Mr. Payne Knight observes,—

There is no mention of any of the mystic deities, nor of any of the rites, with which they were worshipped, in any of the genuine parts of the *Iliad* or *Odyssey*, nor any trace of the symbolical style in any of the works of art described in them: nor of allegory or enigma in the fables which adorn them. We may, therefore, fairly presume that both the rites of initiation and the worship of Bacchus are of a later period, and were not generally known to the Greeks till after the composition of these poems. The Orphic hymns which appear to have been invocations or litanies used in the mysteries, are proved both by the language and the matter, to be of a date long subsequent to the Homeric times; there being in all of them abbreviations and modes of speech not then known, and the form of worshipping and glorifying the Deity by repeating adulatory titles not being then in use, though afterwards common.⁵

¹ Euterpe, ch. 23.

² Ibid. ch. 83.

³ Ibid. ch. 50.

⁴ Analysis, Vol. ii.

⁵ *Class. Journ.* No. 45.

No idol in the most ancient periods of the Chinese empire was to be found in all their temples, but only an unornamented tablet, upon which was engraved in large golden characters, "The Sanctuary of the Spiritual Guardian of the City;" and this pure worship of the Deity continued till after the death of Confucius, 500 years B. C., when the worship of Buddah was introduced from India.

Mr. Colebrooke informs us that the ancient Hindoo religion, as founded upon the Indian scriptures, recognises but one God, and that although in the Veda every line of the prayers is replete with allusions to mythology, there is not throughout any allusion to deified heroes, the worship of such not forming any part of that system.¹

Mr. Sale mentions that the ancient Arabians when they migrated, used to take some of the stones of their native land with them as memorials, which were originally honored only on that account, but their posterity forgetting the ancient religion, worshipped them as idols.²

"The Persians," says Herodotus, Clio 153, "have among them neither statues, temples, nor altars; the use of which they censure as impious and a gross violation of reason, because in opposition to the Greeks, they do not believe that the Gods partake of human nature."

The Romans before they became acquainted with the Greeks received every thing relating to religion from the Etruscans, but in the earlier ages it was a feature common to the religion of both, to have neither magnificent temples nor images. According to Plutarch, Numa forbade the Romans to represent the Deity under the form of a man or brute, and for 70 years this people had not in their temples any statue or painting of the Deity. From this we learn when the primitive Etruscan theology first became corrupted, for Numa's interdiction must be considered as levelled at an innovation and not at the destruction of an ancient usage.

Some of the German nations appear to have been Sabæans, since we find *Boiocalus*, chief of the Anisbarians, a people of that country, in a speech addressed to Avitus, the Roman general, appealing to the sun and whole planetary system, as if these luminaries were actually present:³ and we have the express authority of Tacitus for the fact, that "their deities are not imaged in temples, nor represented under any human form."⁴

¹ Asiatic Research. Vol. viii.

³ Tacit. Ann. lib. 13. ch. 55.

² Prelim. Diss. to the Koran.

⁴ De Morib. Germ. ch. 9.

From these observations it appears that the more ancient nations were not worshippers of images, and that the Greeks were the first who offered posthumous adoration to mankind, and the first also by whom specific objects of worship were transformed and multiplied.

As, therefore, several of the figures of the zodiac are humanized personifications, and as the whole are merely so many different attributes of the same deity, the Sun, or Bacchus, it follows that these figures must have been invented by the Greeks, subsequently to the time of Homer.

To leave no material proof behind us, it will be necessary on this part of the subject to remark farther, that Egypt for upwards of six centuries B. C. contained two distinct people—Egyptians proper, and Greeks. The former, from the earliest to the latest period of their authentic history, were obstinately attached to the worship of *brutes* and the most loathsome reptiles. The texture of their superstition was not of so flexible a nature as that of the Greeks and many other nations. During the dominion of the Pharaohs it was directed by a permanent hierarchy, whose regulations so firmly established the principles and practice of the system, as enabled it to survive all the civil and religious persecutions which afterwards afflicted that country. While the whole nation concurred in the adoration of the ox, dog, cat, and Ibis, each nome or province had its particular or tutelar god, who engrossed the chief share of their veneration; wolves were worshipped at Lycopolis; monkeys at Hermopolis; crocodiles at Crocodilopolis, &c. These Greek names of cities attest the prevalence of brute worship after that people had established colonies in Egypt, and Diodorus proves the excessive zeal with which it was maintained after the Romans were connected with that country.¹

This long maintenance of an indigenous superstition is, among other testimonies, supported by the Rosetta stone, which proves the existence of their sacred language almost the same period,

¹ Ptolemy XI. Auletes, father to the celebrated Cleopatra, was restored by Gabinius and M. Antony, and during the last 4 years of his reign, was supported by Roman soldiers. "One of these," says Diodorus, "in practising with some missile weapon shot a cat; the Egyptians were thrown into a tumult by the murder of a god; neither the magistrates, nor the king himself, nor the swords of the legionaries could restrain their rage, they pursued the delinquent to his house, and having dragged him from thence to the public place inflicted on him their fiercest vengeance."—Diodorus, lib. i. sec. 83.

and which it does not appear was ever known to the Greeks or Romans. Bold as the supposition may be, there yet seems no reason to believe that this singular people, whose idolatry spread far and wide through the ancient world, ever adopted any part of the mythology of their pagan neighbours, or that with foreigners they ever held community of worship. The gods, therefore, together with the religious rites and ceremonies of other countries, mentioned by Herodotus and other ancient authors, as common in Egypt, in their time, must be considered as forming no part of the religious establishments of the *native* Egyptians. —While all around seem to have derived some portion of the arts and sciences, of religion, of manners and customs from them, there appears not throughout the whole course of their authentic history, any instance of innovation or apostasy on their part.

NOTICE OF

'ΑΝΑΛΕΚΤΑ 'ΕΛΛΗΝΙΚΑ ΜΕΙΖΟΝΑ: *sive* COLLECTANEA GRÆCA MAJORA; *ad usum Academicæ Juventutis accommodata. Cum notis Philologicis, quas partim collegit, partim scripsit* ANDR. DALZELL, A.M. *Pluribus in locis emendata, et Notis uberioribus aucta, curavit et edidit* GEORGIUS DUNBAR, A.M. *Edinb.*

PART II.—[Concluded from No. LV. p. 10.]

WITH regard to the extracts from Xenophon, the Professor informs us in his preface, that he has transferred those from the "Cyropædia" to the "Analecta Minora." This arrangement must obtain general approbation, since it has enabled him to raise the character of the extracts in this latter work, and to allow room for the introduction of much new matter in the present volume. The extracts from the "Anabasis" he has retained and illustrated by many additional remarks. A few of the more important we subjoin.

111. 3. ἐκέλευσε δὲ τοὺς Ἕλληνας κ. τ. λ.) Professor Dalzell had construed *eis μάχην* after *ταχθῆναι*, as if the Grecian army had been drawn out for actual combat. Mr. Dunbar accurately refers

them to οὕτω ὡς νόμος αὐτοῖς. Thus Schneider, "post μάχην intel-
lige ταχθῆναι. Igitur comma, vulgo post αὐτοῖς positum, retraxi
et post μάχην collocaui, quod fieri voluit et monuit in Addendis
Weiske."

113. 2. καὶ ὅτι τριηρεῖς κ. τ. λ.) This very involved construc-
tion Mr. D. has explained as satisfactorily, perhaps, as the text
will permit. Strong doubts prevail amongst commentators with
respect to the genuineness of the latter clause, "Ταμῶν ἔχοντα τὰς
Λακεδαιμονίων καὶ αὐτοῦ Κύρου." Weiske would reject it, and de-
clares those, who translate it as our Professor has done, guilty of
"durities orationis." In answer to this Schneider thus writes:
"Duritiam orationis nescio quam Xenophonti obtrudere ait eos,
qui post ἔχοντα demum ponunt incisum, ut accusativus τριηρεῖς re-
gatur ab ἔχοντα."

117. 2. μὴ φθάσουσι—καταλαμβάντες. The minute scholarship of
the learned Professor has in this note enabled him to detect an
inaccuracy overlooked both by Porson and Schneider. In pp.
117, n. 2. and 243, n. 7., similar inaccuracies are pointed out.

119. 6. ὡς μέντοι πλείστοι ἐδόκει, κ. τ. λ.) This passage in its
present state is evidently corrupted. When Xenias and Pasion
left Cyrus, it is evident that they were dissatisfied with his conduct
in some respects. A word therefore expressive of this feeling must
have been employed by the historian: and commentators, aware
of this, have twisted φιλοτιμηθέντες to assume such a meaning as
it no where else bears, so far at least as our observation has ex-
tended. The conjecture offered by the learned Professor meets
the difficulty fully, although perhaps it might be rather bold to in-
troduce it into the text.

123. 4. πολὺ γὰρ κ. τ. λ.) This passage has afforded much em-
ployment to commentators, and, notwithstanding all that has been
said, it remains as much undecided as ever. In order to restore
the true reading, Schneider has adopted ἀπεσπᾶτο, on the sugges-
tion of his friend Buttmaun, unsupported by any manuscript, and
merely because that gentleman happened to find ἀποσπᾶσθωμεν ap-
plied in the second book of the Anabasis to the retreat of the
Grecian army. What resemblance there is between a retreating
army, and the speed of an ostrich "half on foot, half flying," that
the word expressive of the one, should be also a suitable term for
the other, we are at a loss to conceive. So great a deviation from
the vulgar reading ἀπέπτα, and from so slight a reason, or rather
from no reason at all, should not have induced Professor D. to re-
ceive it. Surely his own conjecture of ἀπέπτη is much simpler,
and might have been adopted with as good pretensions to accu-
racy. We agree with him in rejecting the praxis of ἀπέπτα, as
given either by Dalzell or the London Editor. Matthiæ considers
it as the 2nd a. Attic. But this is certainly erroneous.

141. 2. καὶ οἱ μὲν Ἕλληνες κ. τ. λ.) Some difficulties have been

started about *προσιόντες* in this passage. One manuscript has *προσιόντος*, referring to the king. But if any change were to be made, we would agree with Professor D. and Schneider, the latter of whom thus writes: "*quæ* (sc. oratio) *multo facilius erat, si Xenophon dixisset ὡς ταύτη προσιόντα δεξιόμενοι.*" We see no reason, however, for any change; and are of opinion with the same critic, "*futurum προσιόντες si interperis de occursu, bene convenit cum sequenti δεξιόμενοι.*"

144. 9. καὶ ἐξείη πρὸς ἄλλους κ. τ. λ.) This passage, generally supposed to be corrupted, Mr. D. has explained in a manner at once simple and accurate.

We have been thus particular in our remarks on the historical extracts, to present our readers with a sufficient specimen of the additions and amendments, with which the Professor has enriched the present volume. It would be trespassing too much on their time, to enter into a similar examination of the many additions which he has made to the notes on the "Oratorical Excerpts." Suffice it to say, that the same vigilance to every difficulty, with equal ability and research in removing it, is every where observable. It is with reluctance, therefore, that we are compelled to pass unnoticed several passages in the mutilated text of Lysias, on which he has brought his learning and ingenuity to bear with the happiest effect; and with equal regret we find ourselves obliged to omit his additional illustrations of Isocrates. We cannot, however, without injustice, avoid stopping to point out an important emendation in the text of Demosthenes.

188. 2. ἐπισχών. In the very outset of the first Olynthian, we meet with *εἰ μὲν περὶ καιροῦ—ἐπισχών ἄν*,—a reading entirely at variance with the strict rules of syntax, and the structure of the sentence. In the two succeeding members, the one opens with *εἰ μὲν*, and the other with *εἰ δέ*, and in both the indicative with *ἄν* follows. Why, then, is there a difference in the construction of the first member; and, more particularly, why is there a *participle* in place of that indicative? The only reason we can give, is, that some blundering copyist has made it; and critics and annotators, supposing that to be beautiful, which in reality was vitiated, have thus written: "*Tales autem elegantia non solum linguis recentioribus, verum etiam ipsi Latine prorsus ignota.*" It would have been more to the purpose, if they had either given us the reason for such a syntax, or afforded us an example from a Greek classic of a sentence similarly constructed. We receive, therefore, Professor D.'s amendment, and think the sentence ought to be read as he has given it, *εἰ μὲν περὶ καιροῦ κ. τ. λ. ἐπέσχον ἄν—εἰ μὲν ἠρεσκε κ. τ. λ. ἡσυχίαν ἦν ἔχον—εἰ δέ μὴ, τότε ἄν καὶ αὐτὸς ἐπειρώμην.*

216. 10. 11. 12. In these additional notes on the Memorabilia, the learned Professor has very properly pointed out to young students, the particular sects alluded to.

223. 2. οὐ σε φοίκε, κ. τ. λ.) In this quotation from the *Iliad*, Mr. D. has corrected an erroneous translation of Clarke. *δειδίσασθαι*, he justly observes, is no where used by Homer in the sense of "trepidare." The meaning of the sentence evidently is, "Worthy Sir, it is unbecoming your character to alarm, like a coward, the minds of the soldiers." Were it necessary to add more citations to those already given, we would refer to *Il. v.* 201. 432.

1b. 7. ἀλλ' οὐδ' αἰρίαν—) In this note our Professor embraces the opportunity to express his just indignation at the unworthy treatment which the character of Socrates has received from a contemporary review.—To serve the purposes of faction, to gratify the malignant affections of the heart, to please the mob, by sacrificing at their shrine rank, or wisdom, or virtue, might perhaps, in the state of society at Athens, be some apology for the vile buffooneries and detraction of Aristophanes. Nay, we will go so far as to say, that Socrates might, in various parts of his character and conduct, have been tangible by the comic Muse: for what man exists, or has existed, invulnerable to raillery and ridicule? But we may ask, without the fear of contradiction, if any philosopher, under the guidance of unassisted reason, ever maintained so fair a character, or ever penetrated so far, with all his faults, and follies, and errors, into moral science. We can admire the excursive and playful genius of Aristophanes, we can smile at his sallies of wit and humor, we can even pay our adorations when "he unveils the awful face of genuine poesy;" but we execrate his muse, when she attacks virtue, and exerts her attractive arts to give efficiency to her insidious attempts.

227. 5. Notwithstanding the ability with which Benwell contends for *εὐπορκος*, we are inclined with Ernesti and Professor Dunbar to prefer *αὐτάρκης*. We assent to Benwell, when he says, "Certe non h. l. virtutes vitiis supra dictis contrarias ex ordine omnes commemorat Socrates, (id quod falso opinati sunt Hindenburgius et Ernestus), sed paucas quasdam, et eas quidem præcipuas, ex hisce virtutibus seligit:" yet as it cannot be denied that *ἐγκρατὴς μὲν ἐστὶ τῶν διὰ τοῦ σώματος ἡδονῶν*, the first virtue enumerated is opposed to the characters described in the 1st section; and as the critic himself argues for the contrast between *εἰξήμβολος* the third virtue in the enumeration, and *δυσξήμβολος* in the third section, so we think it pretty evident that the virtue mentioned second in order, was intended as a contrast to the vice described in the same order. It militates nothing against our argument, that Socrates does not mention the virtues in the same order as he had done the vices; since it is by no means unusual, in the second enumeration of the like particulars, to specify directly the first three or four, and refer generally to the others, or omit them altogether. From these considerations, as well as from the propriety of *αὐτάρκης*, we give our suffrage to Mr. D.'s choice.

Of all the minor works of Plato, Mr. D. could not have given a better proof of his taste and judgment, than in the one he has selected. The subject of the *Menexenus* was, to the Athenians, solemn and mournful. In full assembly, and with all the pomp of funereal grandeur, they had attended to the grave the remains of their countrymen who had fallen in battle, and, after the celebration of the customary rites, when their hearts were melted with sympathetic sorrow, and the sad scene called up every tender feeling, the present oration is supposed to have been pronounced. The time, the place, the occasion, were of themselves topics enough for an affecting and animating address. But the illustrious orator does not confine himself to present events;—he takes a wider range;—he sets out with the praise of their native soil, the delight of the gods,—the favorite of heaven;—he reviews the whole period of Athenian history;—he recalls the glories of Marathon, of Salamis and Platea;—at one time he flatters their vanity;—then he softens their adversity;—if victorious, it is the fruit of their own valor;—if defeated, it is the consequence of their own dissensions. Is it his aim to rouse his audience to imitate the bravery of the fallen?—he exhorts them to virtue. Does he wish to alleviate the griefs of their parents, or wives, or children, or friends?—he reminds them of the duty of bearing patiently the ills of life;—that as they had not prayed for immortality to their relations, so their prayers were granted,—they had died in defence of their country;—and that man cannot obtain every thing according to his wishes in this life. With these materials, and before an audience of Athenians, what might not have been expected from such a mind as that of Plato? We have accordingly this splendid specimen, and we presume it will be sufficiently recommended when we add, that the Athenians themselves appointed it to be repeated at the celebration of these solemnities, in preference to those of Pericles, Lysias, Hyperides, and even Demosthenes.

Such then being the subject of the *Menexenus*, we must approve Professor D.'s selection. If he regarded its length, he found it a perfect whole in small compass; if he was desirous of producing a specimen of Plato's writings, he could not have found any one better adapted for captivating the youthful breast, and creating an anxiety for a more intimate acquaintance with the great original; or, if he wished to render more familiar one of the most interesting spectacles which Athens could produce, he could no where have found it adorned with such charms of language, and force of argument; in short, whatever were his views, he could not possibly have been more fortunate in his choice. We enter, therefore, with pleasure on his illustrations, and subjoin our remarks on a few of the more important.

254. 7. λόγῳ καλῶς ῥηθέντι κ. τ. λ.) We are disposed to object to the Professor's translation of this passage, not conceiving that it

brings fully into view the sentiment of the original. Literally, the sentence is, "by a well-spoken oration, remembrance and honor is from the hearers to the performers," (sc. of noble actions), that is, "the audience warmed with the eloquence of the orator, honors and cherishes the memory of those who have achieved noble deeds;" or, as Taylor renders it, "An eloquent and well-spoken oration impresses on the minds of the audience a lasting admiration of great and virtuous actions." *παρὰ τῶν ἀκουσάντων*, we translate "from the hearers."

255. 4. *τῆς δ' εὐγένειας κ. τ. λ.*) There seems to be no necessity for the change which the Professor proposes in this sentence. *τῆς δ' εὐγένειας*, which he would change into *τὴν μὲν εὐγένειαν* subaud. *κατὰ*, may be governed either by *ὑπὲρ* or *περί* understood, "concerning their noble descent." Demosthenes has *ὑπὲρ τῶν ἐχθρῶν λέγειν*, "to speak concerning," or "in behalf of," and *περί τινος λέγειν*, we meet with every where. The same ellipsis may be with propriety admitted here. The references at the close of the note, are illustrative of *αὐτόχθονας*, not of the alteration which is proposed.

256. 3. *πρῶς τε τὴν καθ' ἡμέραν κ. τ. λ.*) We agree with Prof. D. in thinking that some change is necessary with respect to *πρώτους*. It may be either read *πρωτον*, and the sense will be "who first instructed us," or *αὐτοὺς πρώτους*, referring it to the ancestors of his present audience. If our opinion were heard, we would prefer the former, *πρωτον*.

257. 8. *ὦν δὲ οὔτε ποιητῆς κ. τ. λ.*) Two charges are brought by the learned Professor against this passage, one of which we sustain, the other we reject. He requires a responsive negative to *οὔτε*;—but that this negative, though generally, is not always followed by a corresponding negative, the following sentence from the *Iliad*, VIII. 433, will prove,

ἦμος δ' οὐτ' ἄρ' ὅπως ἦώς, ἔτι δ' ἀμφιλύκη νῦξ,
whilst Plato himself, in the *Laches*, uses this negative in a similar manner, *οὐτ' ἂν ὑπὸ γε ἐνὸς εἰς ὁ τοῦτ' ἐπιστάμενος, οὐδεν ἂν πάθοι, ἴσως δ' οὐδὲ ὑπὸ πλειόνων, ἀλλὰ πανταχῇ ἂν ταύτῃ πλεονεκτοῖ. ἔτι δὲ καὶ εἰς ἄλλον καλοῦ μαθήματος ἐπιθυμίαν παρακαλεῖ τὸ ροιοῦτον.* In each of these quotations, as well as the passage in question, it will be observed that the succeeding clause is introduced by *ἔτι δέ*.

261. 3. *εἰ τις ἄρα ἡμφισβῆται*) Gottleberus wishes *ἀμφισβητοῖ ἂν*, because, says he, *εἰ τις* is the subject. As *τις*, however, is found construed with plural verbs, Prof. D. gives a juster reason when he says, that the construction of the sentence requires the particle *ἂν*. A transcriber might readily write *ἀμφισβητοῖεν* for *ἀμφισβητοῖ ἂν*, particularly at the close of a sentence.

267. 3. *ὑπηκόοι* for *ἐπηκόοι* receives our assent.

268. 3. *τῆς τε τύχης μάλιστ'. κ. τ. λ.*) The correction proposed by the learned Professor in this sentence is ingenious. Generally,

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indeed, genitives are placed before the noun by which they are governed, and the accompanying article; but as "the genitive (we quote the words of Matthiæ § 277.) stands very frequently before the article and the noun," and as the sentence in its present form is intelligible, there does not appear to us much reason for a change. If any, however, were to be made, the emendation offered in the note seems worthy of being adopted.

With respect to the notes on the remainder of these excerpts, Mr. Dunbar has added to their value by many useful observations. These, however, we have not room to notice. We hasten to close this paper by a few general remarks.

To his vernacular translations, we could have wished our Professor had paid more attention; and, if he had consulted his own reputation more, and the real advantage of his students less, he would have done so. But this does not altogether appear to have been his aim. Knowing that, when once the complete and entire meaning of the original author is comprehended, it is comparatively a trifling matter to seize the idea, and exhibit it in a captivating dress, he set himself rather to assist the student in his way, than to execute the work. Hence in his scrupulous anxiety to attain this object, he has occasionally expressed himself so much more in the Greek than in the English idiom, that in one or two of those passages on which we have animadverted, our strictures entirely arose from this circumstance. Elegant and easy translations are now so universally the vogue, that it is dangerous to adhere too steadily to a faithful transference of the author's words; and we would, in a friendly manner, admonish Professor D. to comply with this prevailing fashion in any future annotations, even at the expense of his sounder judgment. It is a good thing to have a little of the flippancy of the scholar. People will gaze at it, when they will respect nothing else.

Were we, however, seriously required to point out the defects of this work as it is now offered to the public, we would specify principally the inaccuracies of the press, and the unsuitableness of the references to the Professor's "Greek Exercises," as they refer not to the last, but to a former edition. Both of these we ascribe to his desire that the volume should be ready for the business of his class: but the evils are to be regretted, because few only of the former are noticed in the Errata, and the student is in a great measure deprived of the assistance of the Exercises, a book which, for its size, contains more of the Syntax and Idiom of the language, than any other with which we are acquainted.

But defects of such a nature disappear, when we come to estimate the real merit of the work. However hastily printed, it has not been hastily conceived. Study only, and laborious research, aided by the actual duties of teaching, could have enabled the Professor to bring together such stores of information,—all hap-

pily tending to one point,—the improvement of the student. To write notes is not very difficult, but to write them as is done in the volume under review, requires experience as well as knowledge. Hence, every thing that seemed likely to embarrass or impede the learner, whether it assumed the shape of a corrupted reading, or obscure allusion, or involved syntax, has engaged his attention; and his notes throughout display the same searching minuteness and accuracy, which distinguish his “*viva voce*” prelections. In fine, the volume in its present amended state, is well suited to answer the views of its learned editors, to support its long established reputation in every respectable seminary of education, and to furnish additional proof of the eminent talents and acquirements of Professor Dunbar.

BIBLICAL CRITICISM.

WHEN we consider the alarming progress of infidel publications circulated in every part of the kingdom, threatening the destruction of the Christian cause, by showing the contradictions that are to be found in the authorised version of the Bible; among the great variety of valuable information which is given to the public in the Classical Journal, nothing appears to promise so much good, as that kind of biblical research which strikes at the root of deistical objections, and silences the clamor of this description of sceptics, by showing them that no such objections are to be found in the original Hebrew text. Already have the good effects begun to operate; I have been informed by a learned Prelate, that there never was a time when the Hebrew language was so much attended to as at this period. Nevertheless, I will venture to say, that until the Hebrew be taught in our public schools, and made as necessary a qualification for ordination as the Latin and Greek, we shall never have any critical Hebrew scholars.

But this does not appear to meet the evil, though it be a preparatory step. The evil must be met by a revision from the Hebrew text only; and if this be done, there will be an end to the objections against the Bible. But it has been said by some reasoners, that one man is not equal to such a work as that of the translation of the Bible. No doubt, in a multitude of coun-

sellors is wisdom ; but then those counsellors must know their subject ; and as applicable to the present case, they must know more of the language than those who have hitherto opposed the New Translation. I would however ask such reasoners, why they think that the monk Jeromè was equal to such a work ? for the Latin vulgate is the work of Jerome, and from this monkish translation all the European translations have been made.

As an additional proof of the existing errors, and which will be allowed by all the liberal and learned clergy and laity, I shall refer the reader to Joel ii. 23 : *Be glad then, ye children of Zion, and rejoice in the Lord your God ; for he hath given you the latter rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.* It is not possible to place things more opposed to each other than this verse is to the plain meaning of the Hebrew. We are here told, that God had given them *the former rain moderately*, and that he would *cause the rain to come down, the former rain and the latter rain* ; and thus they were given to understand that they should have a plentiful vintage, that their *floors should be full of wheat, and that the vats should be full of wine and oil, that they should eat in plenty and be satisfied, and praise the name of the Lord their God*, vs. 24, 25.

If we take the passage as it stands in the authorised English version, or in any European version, and ask, Where is the sanctity of this verse ? we should conclude that there can be no superior sanctity in that which is common to all lands. The rain for the production of the fruits of the earth is given to all the world. The divine ordination is given in Genesis, ch. xi. 6 : *But there went up a mist from the earth, and watered the whole face of the ground* : it rises and falls by the philosophy which God has planted in nature. *Summer and winter, seed-time and harvest, are to continue as long as the sun and moon shall endure.* From this it will be seen that there is no superior sanctity made known in this verse in the authorised version, above what is customary to all lands. The whole in the common version is made to refer to plenty of rain, to produce the fruits of the earth, and thus we have only a sensual perishable view of one of the most sublime, glorious, and consoling passages in the sacred volume, which in the most convincing manner confirms divine revelation, and the truths of the Christian religion.

Having thus shown, agreeably to reason and the common operations of nature in supplying rain on all the earth, that the authorised version of this verse is erroneous, I shall now proceed to show by the true translation of the Hebrew, that the

subject introduced in this verse renders it worthy of being called the word of God.

There is no authority for the words, *former rain moderately*; this is the translation of לצדקה המורה *ha moreh litsdaakah*. But המורה *ha moreh*, rendered *the former rain*, cannot have any such a meaning. This word literally means *the teacher*, see Hab. ii. 18. *a teacher*; here the reader will see that the same word, מורה *moreh*, is rendered even in the common version, *a teacher*. It also in the authorised version is rendered in various places, *to teach*, see 2 Kings xvii. 28. and *taught*.—2 Chron. xxxvi. 22. *teaching*.—Job xxxvi. 22. *who teacheth like him*.—Prov. vi. 13. *he teacheth with his fingers*.

לצדקה *litsduakah*, is translated in the common version by *moderately*; but it is thus translated in this verse only, in all the scripture, for it has no such meaning. See where the same word is properly translated, Ps. cvi. 31. Is. v. 7. *for righteousness*.—Hos. x. 12. *in righteousness*. The first clause reads literally. *Now, sons of Zion, be glad, and rejoice ye before Jehovah your God; for he hath given to you, the teacher of righteousness*.

The next clause is as improperly translated as the first.

גשם מורה ומלקוש בראשון *geshem moreh umalkosh baarishon*, is rendered, *the rain, the former rain, and the latter rain*. The words מלקוש בראשון *malkosh baarishon*, are rendered, *the former rain and the latter rain*. But there is no authority for the word *former*, or the word *latter*, or the word *rain*: it is a translation altogether opposed to the obvious meaning of the Hebrew word, in every other part of scripture; and to suffer the scripture to be its own interpreter, is, no doubt, the unerring method of interpreting the sacred record. It solves all difficulties—silences all objections—reconciles all contradictions—removes all stumbling-blocks; and shows the moral justice of God in his dealing with his creatures. There are seven words out of the nine in this clause, that have not even a semblance of authority in the Hebrew, *the former rain, and the latter rain*. Four times the word *rain* occurs in the version, whereas it is but once used in the original, and the word מורה *moreh*, which is rendered as a noun by the word *rain*, is the participle active of the verb *to teach*.

In the first clause we are told, that *a teacher of righteousness* was promised, for, as was the custom with the sacred writers, the prophet here refers to the promise of the Messiah; and in

this last clause, by a striking figure, we are informed that he was to descend with his teaching, as rain. So in Ps. cx. the Psalmist compares his progeny to the dew of the morning, for multitude, who were to worship him in the beauty of holiness. See as above, where the same word מורה *moreh*, both consonants and vowels, is truly translated, in the authorised version, by *teaching*; see 2 Kings xvii. 28. מורה *moreh*, taught (teaching). 2 Chron. xv. 3. מורה *moreh*, teaching.

The word מלקוש *malkosh*, which is rendered *the latter*, has no such meaning; it signifies to gather, see Job xxiv. 6. *they gather*; also it refers to the gathering in of the crops at the end of the year, Amos vii. 1. which is improperly rendered, *the latter growth*.

The word בראשון *baarishon*, which finishes the clause, is rendered *the former*; but there is no authority for annexing the word *rain* to either of these words, for the word מורה *moreh*, (as above) is the participle *benoni*, or *active*, of the verb to teach. This word בראשון *baarishon*, means *at the beginning*, see Ruth iii. 10.—Gen. x. 10.—*before-time*, 2 Sam. vii. 10.

Thus when this verse is translated agreeably to the Hebrew, we have a striking description of a teacher of righteousness, who was to descend, and who was, by his teaching, to abolish the Levitical sacrificial worship, all rites, ceremonies, types, and ordinances; and to restore the divine communication, ומלקוש בראשון *umalkosh baarishon*, as in the gathering, or assembling, at the beginning: the worship of God without sacrifice as at the beginning, viz. when the mediate communication, which was appointed by the cherubim at the fall, or the mediatorial office, was to be given up to the Father; all sacrificial worship was to cease at the coming of the teacher of righteousness; and the divine communication was to be again immediate from God, as בראשון *baarishon*, at the beginning, when no sacrifices were required. When every one was to sit under his own vine, and under his own fig-tree, receiving his teaching from this teacher of righteousness; even as it is said in the preceding verse, the fig-tree and the vine do yield their strength.

After having thus translated this passage above ten years since, without referring to any writer, I was sending the article for insertion, when turning to Poole, I was highly gratified on finding that he was of the same opinion. I give the quotation from his learned work verbatim, which may be acceptable to your readers. It will show, that in translating from the original Hebrew only, I am not singular, but that there have been some learned and honest men who have ventured to look over the

mountains of received opinion, in differing widely from the authorised translation, as well as myself, giving the true and literal meaning of the Hebrew text, and who have thought it their duty to be faithful in opposing the hoary errors in the common version. He says, "Dedit vel dabit vobis doctorem (vel doctorem illum, Poole.) justitiæ.] Ita Mo. P. sim. M. vel, ad justitiam. Ti. Ca. Mer. D. sim. ch. Ar., i. e. qui vos erudiet ad Justitiam; aut, ut per ipsum Justificemini, vel ob Justitiam, i. e. ob actam a vobis pœnitentiam, vel potius, ob bonitatem suam, Doctorem intelligunt, vel, 1. pluraliter Prophetas; vel, 2. Esaiam; vel, 3. Christum. Nec mirere a promissionibus corporalibus ad spirituales, et ab illis temporibus ad novissima, i. e. Christi, tempora, derepente et velut ex abrupto transitum fieri. Sic enim passim videas Prophetas a spiritu Dei agi, &c. מורה, Doctorem hic promittit Mosi omnibusque Prophetis antiferendum, nempe at Justitiam, doctrina sua et verbo Justificantem; quod Moses et Lex non potuere. Alio nobis Doctore opus erat ad sanandum vitium cordium. Moses est Doctor peccati, et minister mortis, nempe per accidens; Christus, Doctor Justitiæ." "Dedit (vel dabit); but the Hebrew is נתן, the preter. of the verb, viz. *he hath given*. The future, as it respected Christ, is comprehended; for the prophet refers to the promise at the fall, Gen. iii. 15. And thus referring to the promise of a Redeemer, he uses the preter. of the verb, נתן, *he hath given*; but which was not yet actually fulfilled; and there the future may be signified as referring to the accomplishment of the promise, viz. that God would give the teacher of righteousness at the time appointed.

The Greek, both Alexandrine and Vatican, render המורה לצדקה, βρώματα εἰς δικαιοσύνην, *food for righteousness*, which is the same in sense as, *the teacher of righteousness*: evidently meaning that food which is not perishable; and so it properly means that spiritual food spoken of by המורה לצדקה, the teacher of righteousness, who says, *I am the bread of life*, John vi. 35.

Montanus also very properly translates מורה לצדקה *moreh ltsdaakah*, by *doctorem Justitiæ*.

This will agree with all that is said concerning the Redeemer. Jacob says, speaking of him, Gen. xlix. 10. *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shilo come, and unto him shall the gathering of the people be.*

Balaam, speaking of the coming of Shilo, says, *There shall*

come a star out of Jacob, and a sceptre shall arise out of Israel.

Moses speaks in the plainest language concerning the advent of Christ. Deut. xviii. 15. *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.*

David says, Ps. cx. 1. The Lord said unto my Lord—*Thou art a priest for ever, after the order of Melchizedek,* ver. 4.

Isaiah as positively declares, ch. xi. 10. *And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it (Heb. לְהָאָדָם to him) shall the gentiles seek, and his rest shall be glorious.—And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel.* Ch. viii. 14.

The whole of this important passage, the literal meaning of which has been thus hidden in the authorised versions, truly reads: *Now, sons of Zion, be glad, and rejoice ye before Jehovah your God; for he hath given to you the teacher of righteousness: as rain he will descend on you, teaching as in the beginning of the gathering.*

J. BELLAMY.

In DEMOSTHENEM Commentarii JOANNIS SEAGER, Bicknor Wallicæ in Com. Monumethiæ Rectoris.

No. V.—[Continued from No. I.V. p. 59.]

DE Falsa Legat. p. 423. l. 17. ἄνθρωπος πολλὰ καὶ δεινὰ πρεσβεύσας, καὶ χώρας ἐκδεδωκώς, ἐν αἷς τοὺς θεοὺς ὑφ' ὑμῶν καὶ τῶν συμμάχων τιμᾶσθαι προσῆκεν, ἡτίμωσεν ὑπακούσαντά τινα αὐτοῦ κατήγορων.

F. ἡτίμωσεν ΟΤΚ ὑπακούσαντά τινα ΑΤΤΩι, κατήγορων.—οὐκ ὑπακούσαντα αὐτῷ, Qui morem ei gerere noluerat.—vel: ἡτίμωσεν, ΟΤΚ ὑπακούσαντά, τινα αὐτοῦ κατήγορον.

κατήγορον est in Herwagianæ secunda. Timarchus accusator in Æschinæ instituerat.

De Falsa Legat. p. 434. l. 24. εἶτα ὑπὲρ μὲν συγγενῶν καὶ ἀναγκαιῶν ἀνθρώπων (ο Eubule) οὐκ ἀναβαίνεις, (defensurus,) ὑπὲρ Αἰσχίου δὲ ἀναβήσῃ; ὅς, ἡνίκα ἔκριγεν Ἀριστοφῶν φιλονεικῶν, καὶ δι'

ἐκείνου τῶν σοι πεπραγμένων κατηγορεῖ, συγκατηγορεῖ μετ' ἐκείνου σου, καὶ τῶν ἐχθρῶν τῶν σῶν εἰς ἐξητάζετο. ἐπεὶ δὲ σὺ μὲν τουτουσὶ δειδξάμενος, καὶ φήσας καταβαίνειν εἰς Πειραῖα δεῖν ἤδη, καὶ χρήματ' εἰσφέρειν, καὶ τὰ θεωρικά στρατιωτικά ποιεῖν, ἢ χειροτονεῖν ἃ συνεῖπε μὲν οὗτος, ἔγραψε δὲ ὁ βδελυρὸς Φιλοκράτης, ἐξ ᾧ ἀντὶ καλῆς αἰσχροῦν συνέβη γενέσθαι τὴν εἰρήνην, οὗτοι δὲ ἐπεὶ τοῖς μετὰ ταῦτα ἀδικήμασι πάντα ἀπολωλέκασιν, τηνικαῦτα διήλλαξαι;

Pro deδιδξάμενος, διαδεξάμενος habent edd. Pauli Manut., Hervagii secunda, et aliae: ejus verbi significatio huic loco perquam commoda; licet Taylorus asseveret Excipere nihil valere. διαδέχεσθαι, (excipere) hic est Succedere, Sequi,—oratione, censendo, sententia dicenda, scilicet.—τουτουσὶ est, Hos consiliorum tuorum, in republica gerenda, socios. Legendum praeterea ἐφθσα, pro καὶ φήσας.

De Falsa Legat. p. 435. l. 22. ἦσαν ἐν Ἰλιδι κλέπτοντες τὰ κοινὰ τινες; καὶ μάλ' εἰκός γε. ἔστιν οὖν ὅστις μετέσχευ αὐτοῖσι νῦν τούτων τοῦ καταλῦσαι τὸν δῆμον; οὐδὲ εἰς. τί δέ; ἦσαν ὅτε ἦν Ὀλυμπος, τοιοῦτοί τινες ἄλλοι; ἐγὼ μὲν οἶμαι. ἀρ' οὖν διὰ τούτους ἀπώλετο Ὀλυμπος; οὐ. τί δ'; ἐν Μεγάροις οὐκ οἶσθ' εἶναι τινα κλέπτην, καὶ παρεκλέγοντα τὰ κοινὰ; ἀνάγκη, καὶ πέφηνε. τίς οὖν αἴτιος αὐτοῖσι νῦν τούτων τῶν συμβεβηκότων πραγμάτων; οὐδὲ εἰς.

Distinguendum puto; ἀνάγκη, καὶ πέφηνε τίς οὖν (κλέπτης) αἴτιος αὐτοῖσι νῦν τούτων τῶν συμβεβηκότων πραγμάτων; οὐδὲ εἰς.

De Falsa Legat. p. 441. l. 22. εἴθ' οὐς μὴδὲ τῶν ἐχθρῶν μὴδεῖς ἂν τούτων τῶν ἐγκωμίων καὶ τῶν ἐπαίνων ἀποστερήσειε, τούτων Αἰσχίνης ὑμᾶς οὐκ ἔξ μεμνήσθαι, τοὺς ἐξ ἐκείνων, ἵν' αὐτοὺς ἀργυροῖον λάβῃ;

cūs] Antecedens est προγόνων, subauditum cum τούτων, l. 24.

ὑμᾶς et τοὺς ἐξ ἐκείνων per appositionem connectuntur.

De Falsa Legat. p. 443. l. 18. εἰ μὲν γὰρ προσδέξαιτο Φωκίας συμμάχους, καὶ μεθ' ὑμῶν τοὺς ὅρκους αὐτοῖς ἀποδοίη, τοὺς πρὸς Θετταλοὺς καὶ Θηβαίους ὅρκους παραβαίνειν εὐθὺς ἀναγκαῖον ἦν ᾧ τοῖς μὲν τὴν Βοιωτικὴν συνεξαίρειν ὁμωμόκει, τοῖς δὲ τὴν πυλαίαν συγκαταστήσειν.

Jusjurandum, Thessalis et Thebanis datum, servare non potuisset Philippus, Phocensibus in societatem assumtis, ideoque salvus, et opponere se semper paratus.

De Falsa Legat. p. 445. l. 12. οὐκοῦν, ὡς μὲν οἱ Φωκεῖς σωθήσονται, παρὰ τῶν Ἀθηναίων πρέσβεων ἀπαγγεληθήσεται, ὥστε καὶ εἴ τις ἐμοὶ διαπιστῇ, τούτοις πιστεύσας ἑαυτὸν ἐγχειρίει. τοὺς δ' Ἀθηναίους αὐτοὺς μεταπεμφόμεθ' ἡμεῖς, ἵνα πάνθ' ὅσα ἂν βούλωνται νομίσαντες ὑπάρχειν σφίσι, μὴδὲν ἐναντίον ψηφίσωνται. οὗτοι δὲ τοιαῦτα ἀπαγγελοῦσι παρ' ἡμῶν, καὶ ὑποστήσονται, ἐξ ᾧ μὴδ' ἂν ὀτιοῦν ἢ κινήθωνται.

Verba Philippi, consilium secum incuntis qua ratione quæ velit consequatur, neque tamen mendacii manifestus sit.— Pro μεταπεμφόμεθ' scribendum videtur μεταπέισομεν.— ἡμεῖς] οἱ περὶ Φίλιππον.— οὗτοι l. 14.] Æschines, legatique cæteri a Philippo corrupti.

De Falsa Legat. p. 448. l. 12. πόθεν ἄρχουμαι κατηγορεῖν;— τοῦ φενακίσαι τὴν πόλιν, καὶ παραστήσαντα ἐλπίδας ὡς ὅσα βουλόμεθ' ἡμεῖς Φίλιππος πράξει, πάντ' ἀπολωλέκεναι, τοῦ μετὰ ταῦθ', ἐτέρων προλεγόντων φυλάττεσθαι τὸν τοσαῦτα ἡδίκηκότα, τοῦτον ἐκείνῳ συνηγορεῖν.

“ἡδίκηκότα) Videtur Philocratem designare.” Reisk. Imo, Philippum. Re vera enim Æschines Philippo συνηγορήκει, quum hic Athenas de cooptando sese in concilium Amphictyonum legatos misisset. vid. De Falsa Legat. p. 375. l. 16.

Adversus Leptinem.

“Multæ sunt ejus totæ orationes subtiles, ut contra Leptinem.” Cic. Orat. 111. De subtili genere vid. Cic. Orat. 76, 77 et seqq.

Argum. 2 Leptineæ. p. 452. l. 23. διὰ τοῦτο σχεδὸν τῶν λειτουργῶν παρισταμέναν εἰς τοὺς ἀπόρους, Λεπτίνης τῶν πολιτευομένων ἀνὴρ οὐκ ἀδόκιμος ἔγραψε νόμον—κ. τ. λ.

Legendum περιίσταμένων.— περιίστασθαι, Devenire, Pervenire, huic loco melius convenit quam παρίστασθαι.

Advers. Leptin. p. 462. l. 19. τῶν γὰρ εἰς τὸν πόλεμον. καὶ τῇ σωτηρίαν τῆς πόλεως, πασῶν εἰς φερεῖν καὶ τριηραρχῶν ὀφείλεις καὶ δικαίως οὐδεὶς ἔστ' ἀτελής ἐκ τῶν παλαιῶν νόμων, οὐδ' οὐς αὐτὸς ἔγραψε, τοὺς ἀφ' Ἀρμοδίου καὶ Ἀριστογείτονος.

Putet aliquis fortasse scribendum esse οἱ ἀφ' Ἀρμοδίου καὶ Ἀριστογείτονος: subaudito εἰσὶν ἀτελεῖς. Sed antecedens, τοὺς, eodem casu positum est quo relativum οὗς, per attractionem.

Advers. Leptin. p. 463. l. 5. θήσω τοίνυν ἐγὼ μὴ τοιοῦτον εἶναι τοῦτο, ἀλλὰ καὶ τῶν μετοίκων πλείονας ἢ δις τισούτους, ἐὰν ὁ νόμος τεθῇ, τοὺς ἀεὶ λειτουργούντας ἔσεσθαι, καὶ τῶν πολιτῶν μηδένα ἐκ τριηραρχίας ὑπαρξείν ἀτελῆ. σκεψώμεθα ὃν τί τοῦτ' ἔσται τῇ πόλει, ἐὰν ἅπαντες οὗτοι λειτουργώσιν.

F. σκεψώμεθα ὃν τί τότ' ἔσται—κ. τ. λ.

Advers. Leptin. p. 463. l. 27. νῦν μὲν γε τὸν χρόνον, ὃν ἂν τούτων ἕκαστος λειτουργῇ, δίδωσι τὴν ἀνάπαυσιν αὐτοῖς μόνον.

Illa Reiskii interpretatio vera, quæ τούτων et αὐτοῖς non ad eundem, sed ad diversos refert; et τούτων quidem ad eos, qui, cum antea immunes a contributione per aliquod privilegium essent, nunc a lege Leptinea coguntur contribuere; αὐτοῖς autem ad eos, qui nunquam immunitate gavisī sunt, sed semper

necesse habuerunt contribuere.—Nollem aliam postea propositam.

Advers. Leptin. p. 464. l. 27. φέρε δὴ καὶ τὰς εὐπορίας, αἷς ἀναπαυομένους τινὰς εὐπορήσειν οὐτοῖς φήσουσιν, εἰς μέσον ὑμῖν γινομένης δειξάω.

Legendum εὐπορεῖν, in præsenti. Namque οἱ ἀναπαυόμενοι (h. e. ii qui immunitate fruebantur, qua privare eos cupiebat Leptines,) non deinceps tantum, in posterum, divitiores futuri erant, sed ita erant tum maxime.

Advers. Leptin. p. 465. l. 5. παρὰ μὲν γὰρ τὰς ἐπὶ τῶν χορηγιῶν δαπάνας μικρὸν ἡμέρας μέρος ἢ χάρις τοῖς θεαμένοις ἡμῶν ἐστίν. παρὰ, *By means of*.

Advers. Leptin. p. 466. l. 8. ἔτι δ', ὃ ἄνδρες δικασταί, διὰ τὸ γεγράφαι ἐν τῷ νόμῳ διαβρῆδην αὐτοῦ μηδένα, μήτε τῶν πολιτῶν μήτε τῶν ἰσοτελῶν, μήτε τῶν ξένων, εἶναι ἀτελεῖ, μὴ διηρησθαι δὲ, ὅτου ἀτελεῖ, χορηγίας, ἢ τινος ἄλλου τέλους,——ἀφαιρεῖται καὶ Λεύκανα, τὸν ἄρχοντα Βοσπόρου, καὶ τοὺς παῖδας αὐτοῦ, τὴν δωρεὰν ἣν ὑμεῖς ἔδοτ' αὐτοῖς.

Liturgiis quidem Leuco, quia Athenis non habitabat, immunitis erat: portorium tamen ab illo, lege Leptinis, exigi potuit.

Advers. Leptin. p. 468. l. 11. σκοπεῖτε δὴ, πρὸς ὅσης κακίας ὑπερβολὴν ὑμᾶς ὁ νόμος προάγει, ὅς ἀπιστότερον τὸν δῆμον καθίστησιν ἐνὸς ἀνδρός!

F. πρὸς ὅσην κακίαν ὑπερβολὴν.

Advers. Leptin. p. 471. l. 3. πάντες μὲν γὰρ εἰσιν ἴσως ἄξιοι χάριν ἀνταπολαμβάνειν οἱ προϋπάρχοντες, τῷ ποιεῖν εὖ· μάλιστα δ' οἱ παρὰ τὰς χρεῖας.

Scribendum videtur, οἱ προϋπάρχοντες τὸτ' ποιεῖν εὖ.

Advers. Leptin. p. 479. l. 4. λόγων δὲ γιγνομένων ἐκεῖ (Lacedæmone) καὶ τινων ἀπαγγελλόντων, ὡς Ἀθηναῖοι τειχιζοῦσιν, ἀρνεῖσθαι, καὶ πρέσβεις πέμπειν τοὺς σκεψομένους κελεύειν. ἐπεὶ δ' οὐχ ἦκον οὗτοι, πέμπειν ἐτέρους παραινεῖν.

οὐχ ἦκον est, *Domum non revertébantur*.

Advers. Leptin. p. 479. l. 13. φημι τοῖνον ἐγὼ——ὅσω τὸ φανερὸς τοῦ λάθρα κρεῖττον, καὶ τὸ νικῶντας τοῦ παρακρουσαμένου πράττειν ὀτιοῦν ἐντιμότερον, τοσούτῃ κάλλιον Κόνωνα τὰ τεῖχη στῆσαι θεμιστοκλέους. ὁ μὲν γὰρ, λαθὼν ὁ δὲ, νικήσας τοὺς καλύσοντας, ταῦτ' οὗτο ἐποίησεν.

Vetus lectio, καλύσαντας, quam et in Hervagiana secunda reperio, vera esse videtur. καλύσαντας est, *Qui prohibere conati sunt*.

Advers. Leptin. p. 483. l. ult. ὡς ἀληθῶς ἐπὶ πᾶσι δικαίοις ποιούμεθα τοὺς λόγους πάντας, ὅσους λέγομεν πρὸς ὑμᾶς, καὶ οὐδὲν ἐστ' ὃ, τι τοῦ παρακρούσασθαι καὶ φενακίσαι λέγεται παρ' ἡμῶν εἴνεκα—

παρ' ὑμῶν margo Lutet. Aug. pr. Aldina, Hervagiana secunda.
 . . . Legendum forsitan, λέγεται παρ' ὑμῶν.

Advers. Leptin. p. 492. l. 19. εἰ μὲν γὰρ τις ἔχει δεῖξαι κακείνους, ὧν ἔδοσαν τῷ τι, τοῦτ' ἀφηρημένους, συγχωρῶ καὶ ὑμᾶς ταῦτ' οὕτως ποιῆσαι.

ἀφηρημένους τοῦτο, ὧν ἔδοσαν τῷ τι! Heu miserum Priscianum! vix capiti ejus! restituendum puto, vel, δεῖξαι κακείνους, ὧν ἔδοσαν τῷ τι, τοῦτ' ἀφηρημένους—, vel, ὧν ἔδοσαν τῷ, ΤΟΥΤΩΝ τι ἀφηρημένους.

Advers. Leptin. p. 494. l. 16. μὴ τοίνυν διὰ μὲν τοῦ τῶνδε κατηγορεῖν, ὡς φαύλων, ἐκείνους ἀφαιροῦ· δι' αὐτὸν αὖ καταλιπεῖν ἐκείνους φήσεις, τούσδε, ὃ μόνον λαβόντες ἔχουσι, τοῦτ' ἀφέλῃ.—τῶνδε) Qui immunitate indigni esse prædicabantur.

ἐκείνους) Qui non immunitatem tantum, sed et σίτησιν et stultas habebant.

τούσδε) Qui immunitatem solum habebant.

Advers. Leptin. p. 498. l. 15. ἔτι τοίνυν ὑμᾶς κακείνο εὐλαβεῖσθαι δεῖ, ὅπως μὴδὲν, ὧν ἰδίᾳ φυλάξαισθ' ἂν, [τοῦτο] δημοσίᾳ ποιούντες φανήσεσθε.

Ε. τούτων δημοσίᾳ π. φ. ut constructio sit, ὅπως φανήσεσθε ποιούντες δημοσίᾳ μὴδὲν τούτων ἂν ἰδίᾳ φυλάξαισθ' ἂν.

In Midiam.

Argum. Poster. p. 511. l. 24. ἄγει τοίνυν αὐτὸν ἐπὶ τὴν κρίσιν ὁ ῥήτωρ, καταφορᾷ πλείστη καὶ τόπῳ σφοδρῷ προσχρησάμενος.

Legendum, καταφορᾷ πλείστη καὶ ΤΟΝΩΙ σφοδρῷ προσχρησάμενος.

In Midiam. p. 515. l. 14. κατηγορήσων, ἐπειδὴ τις εἰσάγει, πᾶριμι. Vid. Potter. Archæolog. Græc. lib. 1. cap. xxi. p. 116.

In Midiam. p. 523. l. 13. φεύγοντος μὲν γὰρ, οἶμαι, καὶ ἡδίκηκός ἐστι, τὸ τὸν παρόντα τρόπον τοῦ δοῦναι δίκην διακρουόμενον, τὸν οὐκ ὄντ' ὡς εἶδει γενέσθαι λέγειν.

Utrum ista Reiskii lectio, an vulgata, sit melior, dubitari potest. hæc certe nequaquam mala: —τὸ τὸν παρόντα [κρίσεως] τρόπον, τοῦ μὴ δοῦναι δίκην, [ἐνεκα], διακρουόμενον, τὸν οὐκ ὄντ' ὡς εἶδει γενέσθαι λέγειν.

In Midiam. p. 527. l. 15. ἀλλ' αὖ μὲν ἂν τις ἄφνω τὸν λογισμὸν φθάσας ἐξαχθῇ τι πράξαι, καὶ ὑβριστικῶς τοῦτο ποιήσῃ, δι' ὀργὴν γ' ἂν φῆσαι πεποιημένα.

Delevit Reiskius τὸ ΤΙ. Retinendum tamen puto; et legendum, ἀλλ' ἂν μὲν τις ἄφνω, τὸν λογισμὸν φθάσας, ἐξαχθῇ τι πράξαι, καὶ ὑβριστικῶς τοῦτο ποιήσῃ, δι' ὀργήν—κ. τ. λ.

Non bene conveniunt αὖ et τοῦτο.

In Midiam. p. 528. l. 8. τοὺς μὲν ἐκ προνοίας ἀποκτινύντας, θανάτῳ, καὶ ἀειφυγίᾳ, καὶ δημεύσει τῶν ὑπαρχόντων, ζημιούσι, τοὺς δ' ἀκουσίως, αἰδέσεως καὶ φιλανθρωπίας πολλῆς ἤξιωσαν.

aideisi, explicat Reiskius in genere, Indulgentia, Conniventia, Commiseratio; cum sit Species.—“Lege enim licebat cædis non voluntariæ crimen evadere, si is, qui cædis reus erat, quendam ex consanguineis precibus exorare potuisset, et ad clementiam adducere. cujusmodi exorata placabilitas αἰδεσις vocabatur.” Budæus.

In Midiam. p. 530. l. 14. εἰ ταῦτ' ἀκούσαιεν καὶ συνείεν οἱ βάρβαροι, οὐκ ἂν οἴεσθε δημοσίᾳ πάντας ἡμᾶς προξένους αὐτῶν ποιήσασθαι; Mallem ποιήσῃσθαι. Vid. H. Steph. Thesaur. Ling. Gr. l. 413. A.

In Midiam. p. 532. l. 16. καὶ μὴν ἴστε γε τοῦθ', ὅτι βουλόμενοι μηδένα ἀγωνίζεσθαι ξένον, οὐκ ἐδώκατε ἀπλῶς τῶν χορηγῶν οὐδενὶ προσκαλέσαντι τοὺς χορευτὰς σκοπεῖν, ἀλλ' ἐὰν μὲν καλέσῃ, πεντήκοντα δραχμὰς, ἐὰν δὲ καθίξῃσθαι κελεύσῃ, χιλίας ἀποτίνειν ἐτάξατε.

βουλόμενοι μηδένα ἀγωνίζεσθαι ξένον, οὐκ ἐδώκατε—est, *Quamquam* neminem peregrinum certare voluistis, *tamen* non dedistis &c.—καθίξῃσθαι est, per consequentiam, Absistere certando.

In Midiam. p. 533. l. 17. ἀλλὰ τοσοῦτον τῆς εὐσεβείας ἐν ἐκάστῳ τις ἂν ὑμῶν ἴδοι τὸ συγκεχωρηκός, ὥστε πάντα τὸν μετὰ ταῦτα χρόνον διδάσκει τοὺς χοροὺς, καὶ οὐδὲ τῶν ἰδίων ἐχθρῶν οὐδεὶς καλύει.

Articulum τὸ, qui alienum locum occupasse videtur, asportandum censeo inter τοσοῦτον et τῆς.—ἀλλὰ τοσοῦτον ΤΟ τῆς εὐσεβείας κ. τ. λ.—constr. ἀλλὰ τις ἂν ἴδοι τὸ τῆς εὐσεβείας συγκεχωρηκός τοσοῦτον ἐν ἐκάστῳ ὑμῶν, ὥστε, κ. τ. λ.—τὸ τῆς εὐσεβείας pro εὐσεβεία.

In Midiam. p. 534. l. 15. Quum Sannio, qui Athenis choros tragicos docere solitus fuerat, et Aristides quidam, ἀστρατείας damnati essent, et nihilominus, legibus spretis, chorum ille doceret, hic duceret; tamen eos æmulorum choragorum nemo, quamvis victoriæ studiosus, hæc facere prohibebat. Hanc choragorum modestiam confert Orator cum Midia petulantia, a quo, privato, ipse, choragus, pulsatus fuisset:—οὐκοῦν δεῖνόν, ὃ ἄνδρες δικασταί, καὶ σχέτλιον, τῶν μὲν νικᾶν ἂν παρὰ τοῦτ' οἰόμενων χορηγῶν, τῶν ἀνηλωκότων πολλάκις πάντα τὰ ὄντα εἰς τὰς λειτουργίας, μηδένα τολμῆσαι πάποτε μηδ' ὧν οἱ νόμοι διδάσιν ἄψασθαι, ἀλλ' οὕτως εὐλαβῶς, οὕτως εὐσεβῶς, οὕτω μετρίως διακείσθαι, ὥστε ἀναλίσκοντας, ἀγωνιῶντας, ὅμως ἀπέχεσθαι καὶ προορᾶσθαι τὰς ὑπετέρας βουλήσεις, καὶ τὴν περὶ τὴν ἐορτὴν σπουδὴν· Μειδίαν δὲ, ἰδιώτην ὄντα, μηδὲν ἀνηλωκότα, ὅτι τῷ προσέκρουσε καὶ ἐχθρὸς ὑπῆρχε, τοῦτον ἀναλίσκοντα, χορηγοῦντα, ἐπίτιμον ὄντα, προπηλακίζειν καὶ τύπτειν, καὶ μήτε τῆς

ἐορτῆς, μήτε τῶν νόμων, μήτε τί ὑμῖς ἐρεῖτε, μήτε τοῦ θεοῦ φροντίξω.

ἐπίτιμον ὄντα, interpretatur Reiskius, "In functione honoris publici versantem." minus recte nisi fallor. Status enim Demosthenis cum Sannionis et Aristidis statu comparatur. Hi, qui ἀστυγείας damnati fuissent, ἀτιμοί: ille contra ἐπίτιμος, capite non deminutus.

UNPUBLISHED GEOGRAPHICAL EXTRACT FROM BEN HAUKAL.

THE following extract from the manuscript work of Ben Haukal at the library of the University at Leyden is omitted in Ouseley's English translation of extracts from that geographer; the passage, however, is of the highest importance, inasmuch as it discovers the extensive knowledge which the Arabs had of Africa at so remote a period as the 10th century of the Christian æra, the period in which Ben Haukal wrote.

"Fas,¹ a handsome city divided into two by a river, each division having a separate governor. There is a constant hatred between the inhabitants of these two towns, which frequently produces sanguinary contests. The river is a plentiful stream, and works many mills. This city is situated in a fertile country; it is paved with stones, and during the summer months the water of the river is made to wash the basars or market-places, washing the stones and carrying off the dirt and rubbish.

From Fas to Sadjalmasah² there are thirteen (erbellat) sta-

¹ Although the translator of this paper has been ridiculed for calling it Fas, whilst the customary orthography is Fez, yet here is a tolerably good authority, if it were necessary to give any farther authority than that of the Emperor Soliman of Morocco and other learned Arabians; for Ben Haukal, in the 10th century of the Christian æra, spells the word thus, فاس, i. e. Fas.

² In rendering this extract into English from the French translation,

tions. Sadjalmasah is a handsome town, situated on a river which swells periodically, like the Nile (Neel). Near the road, which leads from Fas to Sadjalmasah, is the territory of Aghmat. Aghmat is distant from Sadjalmasah eight journies; the distance from Aghmat to Fas is the same; and it is the same distance from Fas to the sea.

From Suse to Sadjalmasah, and from thence to Aoudaghash, is a journey of two months. Aoudaghash is a handsome town, and is situated between two mountains like Mekka. From Aoudaghash to Ghanah is 6 days' journey, not more.

From Ghanah to Kaughah, and from thence to Samah, is less than a month's travelling.

From Samah to Kazam, about a month.

From Kazam to Koukou, two months.

From Koukou to Marandah, one month.

From Marandah to Zawylah, two months.

From Zawylah to Adjoudabiah, ten stations.

From Adjoudabiah to Fezzan, fifteen stations.

From Fezzan to Zaghawah, two months.

From Aoudaghash to Oulil, where the salt mines are, one month.

From Oulil to Sadjalmasah, one month and a half."

J. G. JACKSON.

I have reason to think that the Arabic letter ج (l) in the word Sadjalmasah is really an ن (n), which, if so, would make it *Sadjnmasah*. It is easy to mistake the one for the other, when written in a running or careless manner, particularly when we consider that the ن (n) is often written without the punctuation, thus, ن, particularly at the end of a word. If I am correct in this conjecture, the orthography which I have adopted in my account of Marocco, &c., and in Shabeeny's account of Timbuctou, is here confirmed or corroborated: there are other and stronger reasons for the (n) being in this word, which I have before explained.

ON THE AFRICA OF PETRARCH.

No. II.—[Continued from No. LV. p. 31.]

WE now come to the fifth book, the most interesting in point of narrative, being principally occupied by the story of Sophonisba. It is a remarkable circumstance, and characteristic of the difference between ancient and modern times, that Silius Italicus should have totally omitted an incident so adapted to poetry.¹ The subject is worthy of Virgil; and though Petrarch's Sophonisba cannot be compared to the Dido of the *Æneid*, there is a gentler and less elaborate pathos diffused over her whole story, owing principally to the inspiration of the subject; for love, like liberty, was to Petrarch a spell of animation. The book opens abruptly with the taking of Cirta, in a manner which makes it not improbable that something is lost. Sophonisba is introduced in the guise of a suppliant:

stabat candore nivali

Frons _____
 _____ fulgentior auro
 Quolibet, et Solis radiis factura pudorem:
 Cæsaries spargenda levi pendebat ab astra
 Colla super, recto quæ sensim lactea tractu
 Surgebant, humerosque habiles effusa tegebat.
 Tunc olim substricta auro, certamine blando
 Et placidis implexa modis: sic candida dulcis
 Cum croceis jungebat honos, mixtoque colori
 Aurea condensæ cessissent vascula lactis,
 Nixque jugis, radio Solis conspecta sereni.
 Lumina quid referam divinæ subdita fronti
 Invidiam motura Deis?
 Hoc planetu confusa novo modo dulce nitebant,
 Dulcius ac solito: cœu cum duo lumina mixta
 Scintillant pariter madido rorantia cœlo,
 Imber ubi nocturnus abit² _____

¹ It is more extraordinary that Petrarch should have passed over the adventure with the fair Iberian captive, simply mentioning Scipio's self-denial with regard to the captive ladies in general. (iv. ad fin.) Silius dispatches it in four lines (xv. 268-271.), with nine more of panegyric addressed by Lælius to Scipio, contrasting his conduct with that of Agamemnon, Achilles, &c.—Could Petrarch be ignorant of this anecdote?

² We take this occasion of observing, once for all, that we are not always able to penetrate our author's meaning. It is difficult to determine whether the above simile refers to the rainbow or the parhelia. Be this as it may, it reminds us of a beautiful image in one of our modern poets:

There are some pleasing passages in the soliloquy of Masinissa after his conference with Scipio, which is of enormous length.

Cura mihi nimium, vita mihi dulcior omni,
Sophonisba, vale. Non te, mea cura, videbo
Leniter æthereos posthac componere vultus,
Effususque auro religantem ex more capillos:
Dulcia non cœlum mulcentia verba Deosque
Oris odorati secretaque murmura carpam.
Solus ero, gelidoque insternam membra cubili.

Ergo ego, Romano placitum quia, sancta revellam
Fœdera conjugii? licuit sine conjuge regem
Vivere; et id satius fuerat: quin cœlibe vita
Scipio noster erat. Sponsæ nunc pacta negare
Non licet; ast ingens et inexorabile turbat
Imperium. Quid agam? morieris munere chari,
Sophonisba, viri; morieris munere sævo.
Hæc placuere Jovi. Sic nec captiva traheris
Littus ad Italiæ, nuribus subjecta Latinis;
Nec nostros illusa dolos sic posse videris.

— moriere igitur, moriere profecto;
Nil aliud superest, conjux miseranda, tibi quo
Auctor mortis ego. Sed quæ mihi vita futura est?
Scit Venus, et cœlo prospectans Jupiter alto
Mortales actus, nostrosque hoc orbe labores.
Quis mihi verba dabit placitas ducentia noctes?
Aut gravis ingentes animi mulcentia curas?
Quis dabit amplexus, quisve oscula dulcia junget?
Te sine dulce nihil.

Alma sub exiguo claudentur condita busto
Lumina magnorum mentes tractura Deorum,
Lumina durorum rabiem fractura virorum,
Lumina quæ mihi me abstulerant, curasque minores.
Candida frons, auro circumdripante decora,
Frontibus humanis augustior, abdita saxo
Stabit in angusto.

Sophonisba's acceptance of the fatal cup is thus described:

Nuncius accelerans Reginæ ad limina pulsat,
Mûnora dira ferens. Pannis anus obsita et annis
Prosilît, atque habitum, conspectaque pocula narrat.
Substitit attonitæ similis, similisque paventi:

her eyes,
That (as twin phantoms of one star that lies
On a deep well, move, though the star reposes)
Swam in their mute and liquid ecstasies.

Nec remorata diu, positoque instincta pavore,
 "Ingrediatur," ait. Stat terræ lumina fixus,
 Et peragit commissa tremens. Intercipit illa :
 "Suscipio mandata libens, nec dona recuso
 Regia, si majus nihil est, quod mittere dulcis
 Possit amans. Certe melius moriebar, in ipso
 Funere ni demens nupsissem. Numina testor
 Conscia, non aliquid, quoniam de conjuge charo,
 Sit nisi dulce mihi;" &c.

Her death concludes the fifth book. Through the compassionate intercession of Æacus, her shade is dismissed to the "lugentes campi," the receptacle of unfortunate lovers.

The Carthaginians, pressed by Scipio, and menaced with the siege of their city, recal Hannibal. His emotions on receiving the decree for his return are not ill depicted :

Ille perorantem querulū cum murmure semper
 Audierat, frendensque manus compresserat, et se
 Torserat, haud aliter quam carmina noxia serpens,
 Et magicum murmur, cursumque vetantia verba
 Quando audit, rauco violentus sibilat ore,
 Et sese in nodos sinuoso corpore versat.
 Sæpe manu frontem percusserat, udaque cælo
 Sæpe supercilia extulerat, sæpe agmina rerum
 Conscia tam multarum oculo conspexerat atro.
 Tandem moestus ait -----

It is at the close of this book that the passage occurs on which Lefebvre, one of the later editors of Silius Italicus, founded his charge of plagiarism.¹ It appears to have been one of a great number of *analecta*, some ancient, others modern, which, before the invention of printing, passed current in the literary world, without the names of their authors. When, on the restoration of ancient literature, the poem of Silius was discovered, many readers, unacquainted with the Africa, would be led to assign this passage to the elder poet; and this opinion having once become prevalent, when the lines were afterwards discovered in the Africa, the natural inference would be, that they were a plagiarism from some manuscript of Silius, extant in Petrarch's time, but subsequently lost, or perhaps destroyed by him. It is

¹ Signor Foscolo, who in his late work on Petrarch explains the origin of this unfounded accusation, has in the appendix quoted the lines in question, accompanied with a translation (a very indifferent one) by Lord Byron. The noble translator makes his original speak of the "rights of man."

obvious, however, that Lefebvre never read more of the Africa than is contained in this extract; otherwise the manner, the Latinity, and the reflective turn of the passage, so different in all respects from what Silius either could or would have written, would have convinced him of the impossibility of the supposition; to say nothing of the well-known integrity of Petrarch, or of the evidence adduced from his writings to prove that he could not possibly have been aware of the existence of the Punica.

In the seventh book, the conference between Hannibal and Scipio is given with spirit; but as the speeches are little more than paraphrases from those in Livy, and as our extracts have already swelled to an extraordinary length, we shall forbear making any quotations from them; we must likewise omit the supplicatory orations of the tutelary genii of Rome and Carthage before the throne of Jupiter (suggested by the similar passages in the first and tenth *Æneids*) and the reply of the Deity, in which, by a mixture of theologies startling indeed to us, but by no means peculiar to Petrarch among the Catholic poets of those times, the incarnation of Christ, and the religious supremacy of the conquering nation, are expressly predicted. The remainder of the book is occupied by the battle of Zama, in which, as may be supposed, the peculiar genius of Petrarch has but little field for exertion.

In the eighth book, the consternation at Carthage is described. Hannibal, who on his arrival had immediately buried himself in the deepest retirement, through the feelings naturally consequent on such a reverse, is called forth by the unanimous voice of his fellow-citizens to declare his opinion on the existing emergency.

Ille diu renuens, tandem populique patrumque
Imperii obstare nequit: mœstissimus ergo
Confususque dolore gravi, memorare [qu.] latebris
Egreditur. Qualis raptò matrona decore,
Quæ quamvis culpa careat, sibi conscia tantì
Dedecoris silet ipsa tamen refugitque videri,
Exhorretque viri aspectum, faciemque suorum.
Ut trepido stetit ille foro, confusa repente
Turba, duces visura suum, quem tempore tanto,
Tam procul a patria, longinquaue bella gerentem,
Audierat, populusque omnis concurrat, et ingens
Curia, et innumero complentur compita vulgo:
Aspiciensque suos cives generosus et asper
Spiritus intumuit, tandemque silentia tristi
Fronte movens, "Uno siquidem plus viximus," inquit,

" Quam decuit placuitque die, crimenque fatebor
 Ipse meum, pridem tacitus me praelia sensi
 Adversis tractare Deis, sed me alta per omnes
 Gloria præcipitem casus famæque libido
 Cæca tulit: testes facio, quos sensimus hostes
 Esse Deos, actum quicquid vel tela vel artes,
 Vel nostræ valuerunt manus; nec defuit unquam
 Cura operi egregio: vicerunt numina nostros
 Conatus; cecidi totus, nec jam ulla relictæ est
 Spes mihi. Vos precibus Romanam exposcite pacem.
 Consilii est hæc summa mei." Sic fatus, in imas
 Rursus abit latebras, cœlumque videre recusat.

Then follows a great deal of battle and negotiation, with which we shall not trouble our readers, farther than to quote, from a simile, a curious variation of the famous old example of the bathos:

——— ὀλίγον δὲ διὰ ξύλον αἰδ' ἐρύκει.

Puppe volut fracta remo cum tristia adhæsit
 Navita, jactaturque vadis, cui littora longe,
 Spes fuste exiguo titubatur —————

A deputation is sent from Carthage to Rome to sue for peace, and Asdrubal Hædus, one of the number, (who seems, somehow or other, to be a great favorite with the poet) requests permission to survey the city, and to visit his captive countrymen. This incident is merely introduced to give the poet an opportunity of descanting on the interesting localities of Rome; as however the passage is long, and as the reader will find the same thing much better done in the eighth *Æneid*, we shall omit it. The interview with the captives has the air of being copied from a real scene. The concluding simile refers to the Romish exposition of Christ's descent into hell, and is another of the whimsical incongruities, which we have before noticed as common with our author's contemporaries.

Scipio, after ratifying the treaty of peace, and other matters more indispensable than poetical, embarks, in Book ix. and last, for his native country. During the voyage, a long and not uninteresting dialogue takes place between Scipio and his friend and companion Ennius, of which the principal subjects are, the propriety of intermingling fiction with poetry, and the origin of the custom of crowning "mighty conquerors and poets sage" with laurel—in reference of course to the author's own coronation, which is with Petrarch what his consulship is with Cicero, an everlasting topic of allusion. The conversation concludes with a dream

of Ennius, in which Petrarch and his poem are predicted in very express words.

The action of the poem concludes with the triumph of Scipio, and the coronation of Ennius. The address to his work, with which Petrarch concludes, breathes so strongly of the poet's own mind and heart, that we cannot resist the temptation of adding it to our already numerous extracts.

O mea non parvo mihi consummata labore
 Africa, dum crescis, dum te relegensque comensque
 Mulco, magnanimum mors importuna Robertum
 Intempestive mundo subtraxit egenti;
 Et mihi prærepta penitus dulcedine vitæ,
 Speratum tibi clausit iter. Quo tramite perges,
 Infelix? monstrabo viam: non atria luctu
 Turbida funereo, non dulcia limina quondam
 Parthenopæa petes; tepidi nova saxa sepulcri
 Tristis adi, lacrymisque riga. Cum videris illic
 Ingentem exigua Regem tellure jacentem,
 Te sibi, viventi promissam, redde sepulto,
 Ac cincri persolve sacro. Nam spiritus astra
 Jam repetens, recensque [qu.] retro despectat inertes,
 Sceptra caduca fugit, mortales negligit actus.
 Ille tamen quanquam regni diadema relictum
 Rideat, et curas veteres, nimiosque labores
 Erroresque hominum, solio miseratus ab alto,
 Nos, nisi fallor, amat, nostri mitissimus olim
 Arctiter ingenii. Quo terris sidere raptum,
 Heu, heu, quam vereor ne quid tibi durior ætas
 Obstrepat, et titulis insultet cæca decoris.
 Hospes Pieridum nostro jam solus in ævo,
 Reddere promeritum studiis qui nosset honorem,
 Interiit, secumque simul spes nostra recessit.
 Felices quos illa prius meliora tulerunt
 Tempora; nosque utinam! nequicquam vana precamur:
 Non licet ire retro; nos cuncta novissima æros
 Et ferus adverso despectat Jupiter axe.
 Utendum sorte est, et sidera nostra sequenda
 Qua ducunt, ne forte trahant: mihi degere vitam
 Impositam, varia rerum turbante procella;
 At tibi fortassis, si quid mens sperat et optat,
 Et post me victura diu, meliora supersunt
 Sæcula: non omnes veniet Lethæus in annos
 Iste sopor; poterunt discussis forte tenebris
 Ad purum priscumque jubar remeare nepotes.
 Tunc Helicon nova revirentem stirpe videbis,
 Tunc Lauros frondere sacras, tunc alta resurgent
 Ingonia, atque animi dociles, quibus ardor honesti
 Pieridum studii veterem geminabit amorem.
 Tum nomen, renovare meum studiosa memento,
 Qua potes: hæc redeat saltem sua fama sepulcro,
 Et cineri reddatur honos. Mihi dulcior illo
 Vita erit in populo, et contemptrix gloria busti.

Interea tamen hoc jubeo, per inertia transi
 Agmina sollicito populorum incognita passu,
 Vix procul extremo conspecta in limine linquens,
 Heu paucas habitura domos, et rara per orbem
 Hospitia; at si quem vera virtutis amicum — —
 Angustumque precare locum sub paupere tecto;
 Atque ibi sola quidem potius, peregrinaque semper
 Quam comitata malis, annosa fronte senescas,
 Donec ad alterius primordia veneris ævi.
 Tunc juvenesce precor, cum jam lux alma poetis
 Commodiorque bonis cum primum affluerit ætas.

OBSERVATIONS ON

*The SCHOLIA OF HERMEAS on the PHÆDRUS OF
 PLATO, published by FREDERICUS ASTIUS, Profes-
 sor Landishutanus, Lipsiæ, 1810, 8vo.*

PART II.—[Continued from No. LV. p. 83.]

IN p. 111. l. 27. Hermæas, in commenting on what Plato says of the third species of mania, which is from the Muses, observes: *τρίτην ταύτην τὴν μουσικὴν μανίαν παραδιδώσιν, ἥτις τὰ τῶν πολλῶν ὑμνοῦσα καὶ ἀρετὰς καὶ ἐπιτηδεύματα διὰ μέτρων ἐντείνουσα, παιδεύει τὸν βίον.* In this passage, for *τῶν πολλῶν* it is necessary to read *τῶν παλαιῶν*, as is evident from the words themselves of Plato, who, speaking of this musical mania, says, *τρίτῃ δὲ ἀπὸ Μουσῶν κατοχῇ τε καὶ μανίᾳ, λαβούσα ἀκαλὴν καὶ ἀβατον ψυχὴν, ἐγείρουσα καὶ ἐκβαλκεύουσα, κατὰ τε ᾠδὰς, καὶ κατὰ τὴν ἀλλήν ποιητὴν μυρία τῶν παλαιῶν ἐργὰ κοσμοῦσα τοὺς ἐπιγιγνομένους παιδεύει.* P. 113. l. 28. *ἐπεὶ δὲ γὰρ περὶ τῆς εἰς τὸ νοήτον κάλλος ἀναγωγῆς ὁ λόγος, καὶ ἀναγοντῶν καὶ ἀναγομένων, ἐρωτῶν τε καὶ ἐρωμένων, πληρουμένων τε καὶ πληρουμένων, καὶ εἰσὶν οἱ μὲν ἀναγοντές καὶ πληρουντές οἱ θεοὶ καὶ πασαὶ αἱ ψυχαί, κ.τ.λ.* Here, for *πασαὶ αἱ ψυχαί*, it is requisite to read *πασαὶ αἱ θείαι ψυχαί*, as is evident from what immediately follows. P. 114. l. 30. Hermæas, in this place, in unfolding Plato's demonstration of the immortality of the soul, observes: *Συνέλονται οὖν φαναι, περὶ πάσης λογικῆς ψυχῆς ὁ λόγος. προανεφώνησε δὲ τὸ συμπέρασμα, ἐπεὶ δὲ μέλλει ἐκ τῶν καθ' αὐτὰ ὑπαρχόντων τῇ ψυχῇ καὶ ἢ αὐτὸ, ποιεῖσθαι τὰς ἀποδείξεις. διὰ τοῦτο οὖν προεθῆκε τὸ συμπέρασμα, ἐνδείκνυμενος, ὅτι ἐν αὐτῇ τῇ οὐκ ἐκείνῃ συνεσπειραμένως πε-*

ριεχεται το διоти. Here, for εν αυτω τω οντι, it is necessary to read εν αυτω τω οτι, as must be evident to every one who is conversant with the writings of Aristotle, in which the το οτι and the το διоти perpetually occur, and which are no less frequently employed by Platonic writers. Almost immediately afterwards likewise, when Hermeas adds πρό της ουν ανεπτυγμενης και διηρημενης και ανηκλωμενης αποδειξεως το συνεσπειραμενον και ομου τω οντι το διоти περιεχον προσεθηκε, it is necessary for τω οντι to read τω οτι. P. 116. l. 26. και γαρ αλλως αλογον, απο του ετεροκινήτου επι το ακινήτον παντη ελθειν, μη μεταξυ το αυτοκινήτον παραλαβοντα, ωσπερ αλογον, απο του γινομενου και ποτε οντος επι το μη ον το υπερουσιον ελθειν, μη μεταξυ το ον παραλαβοντα' αδηλον γαρ εσται, ποιον μη ον παραλαμβάνομεν, ποτερον το χειρον του γινομενου, ή το κρείττον του μεταξυ παραληφθέντος, οπερ εστι το αι ον. In the last line of this passage, between ή το κρείττον and του μεταξυ, it is requisite to insert μη. And then what Hermeas says will be in English as follows: "For otherwise it is absurd to proceed from that which is alter-motive, or is moved by some other thing than itself, to that which is perfectly immoveable, without assuming that which is intermediate, which is the self-motive nature [or the rational soul]; just as it would be irrational to proceed from that which is generated, [or which is becoming to be] and which only sometimes exists, to the non-being which is superessential [i. e. to the ineffable principle of things,] without assuming that which is intermediate, and which is truly-existing being. For it will be inmanifest what kind of non-being we assume, whether that which is inferior to a generated nature, or that which is superior to it, unless that which is intermediate is assumed, and which is eternal being."

P. 118. l. 18. from the bottom, το γαρ ετεροκινήτον δηλον οτι ουκ εχει εξ εαυτου οικειαν κινήσιν' διο και ετεροκινήτον λεγεται. εν χρονω ουν ταυτα αλλαχθεν καταδεξαμενον, εν χρονω αυτην και αποβαλλει. Here, for ταυτα it is necessary to read ταυτην, as referring to κινήσιν. P. 121. και αυται μεν ουν, λεγω δε βουλησεις και δοξας και τα τοιαυτα, εισιν αυτης [i. e. ψυχης] και ζωαι και κινήσεις, αλλ' ουκ αι αυται υπαρχουσιν αυτη, αλλα ποτε, οιον εξ αναδιπλωσεως. In this passage, for αναδιπλωσεως I read ανανωσεως. For opinion and will are as it were renewed at times in the soul, but are not always present with it. P. 123. ως γαρ εν εμψυχωμενω τω κοσμω παν σωμα εν αυτω ον αψυχον πως εστιν, κ. τ. λ. Here, for αψυχον it is necessary to read εμψυχον: for every thing in the animated world, is in a certain respect animated. And that this is the meaning of Hermeas, is evident from what he immediately adds, ως και εν ημιν τα περιττώματα, εν οσω εν ημιν εστι,

μετεχει τινος ζωτικης θερμης; "just as the excrements that are in us, so far as they are in us, participate of a certain *vital* heat."

P. 124. l. 12. ἀλλ' ἐπειδὴ αὕτη ἡ ἀκίνησια οὐσία τῆς ψυχῆς, καὶ ταῦτα οὖν, αὕτη αἰτία ἐστὶ καὶ τοῦ μὴ φθίρεσθαι τὴν ψυχὴν, καὶ τοῦ τα ἀλλὰ ὑπ' αὐτῆς ζῆν καὶ συνεχεσθαι. In this passage, for ἡ ἀκίνησια it is obviously necessary to read αὐτοκίνησια. For *self-motion* is the very essence of the soul, according to Plato, and is the principle from which in this dialogue, the Phædrus, he demonstrates the immortality of the soul. P. 124. l. 21. μάλιστα δὲ θαυμάσαι εἴρηεν ἐνταῦθα τὸν φιλοσοφόν, ὅτι τὸ ἰδικωτάτον καὶ μάλιστα ἴδιον τῆς ψυχῆς κατεσκεύασε, τὰ κοινὰ τὰ πρὸς ἀλλήλα αὐτῆς παρείς. In this passage, for ἀλλήλα it is necessary to read ἀλλὰ, and then what Hermias says will be in English as follows: "It is here especially requisite to admire the philosopher (Plato) that he employs what is most special, and most eminently the peculiarity of the soul, omitting what it possesses in common with other things."

P. 125. l. 10. προσεχέστερον ἐστὶ τὸ μὲν αὐτοκίνητον τῷ ἀκίνητῳ· αἰ γὰρ αὐτοῦ βούλεται σῶζειν τὸ αὐτοκίνητον, ὥσπερ αἰ ἐστὶ τὸ αὐτοκίνητον ἡ πρώτη ἀρχή. Here, for τὸ αὐτοκίνητον in the last line, it is obviously necessary to read τὸ ἀκίνητον. For the first principle is immovable, and not self-motive. In the same page, l. 25. Ἀλλὰ τινες οὐ τε ἡνιοχὸς καὶ οἱ δύο ἵπποι; καὶ πρῶτον γε περὶ αὐτῶν τοῦτο θεωρητέον, ποτερον κατὰ τὰς οὐσίας αὐτοῦς δεῖ πράττειν, ἢ κατὰ τὰς δυνάμεις, ἢ κατὰ τὰς ἐνεργείας. In this passage, for πράττειν, it is necessary to read ταττειν. For Hermias is here inquiring whether we ought to *arrange* the charioteer and horses of the soul, of which Plato now speaks, according to essences, or powers, or energies. P. 128. θεωρῶν μὲν γὰρ ἵπποι τε καὶ ἡνιοχοὶ πάντες ἀγαθοὶ· πασαι γὰρ αὐτῶν ἀγαθαὶ αἱ δυνάμεις καὶ ἐξ ἀγαθῶν οὐσιῶν προβαλλομέναι· τὸ δὲ τῶν ἀλλῶν φησὶ, μεμικται, ἀλλῶν λεγῶν τὸ ἡμέτερον. διὰ γὰρ τοῦ ἀορίστου τοῦ ἀλλοῦ εἰώθε τὰ περὶ ἡμῶν δηλοῦν· οὐχ ὅτι δὲ τῷ καλῷ συμμείγῃς ἐστὶ ἡ οὐσία ἡμῶν. Here, for τῷ καλῷ, it is necessary to read τῷ κακῷ. And in what follows immediately after, viz. διὰ τοῦτο εἶπε τὸ μεμικται, ἄλλο τι ἐλαττον ἀγαθὸν ἐστὶ, ὥσπερ δὴ ὀρωμεν ἐπὶ τοῦ φωτός· τὸ μὲν γὰρ ἐν τῷ ἡλίῳ φῶς αὐτὸ φῶς εἶναι καὶ καθάρων φῶς, τὸ δὲ ἐν τῷ ἀερί τοῦ ἡλίου φῶς ἐλαττον ἀν' εἰκοὶς φῶς, οὐχ ὅτι τῷ ἐναντιῷ ἐστὶ συμμείγῃς, ἀλλ' ὅτι οὐκ ἐστίν, οἷον τὸ ἐν οὐρανῷ, οὐδὲ πολλὰ πλεον, οἷον τὸ ἐν αὐτῷ τῷ ἡλίῳ· τὸ δὲ ἐν τῇ σκίᾳ φῶς συμμείγῃς ἤδη ἀν' εἰκοὶς καὶ τῷ ἐναντιῷ. Here, for ἄλλο τι ἐλαττον ἀγαθὸν ἐστὶ, it is obviously requisite to read ἀλλ' ὅτι ἐλαττον, κ. τ. λ. The whole passage therefore, the latter part of which is well worthy the notice of opticians, will be, thus amended, in English as follows: "For all the horses

and charioteers of the Gods are good: for the powers of all of them are good, and emitted from beneficent essences. But Plato says, that those of *others* are mingled; by *others* meaning ours. For through the indefinite word *other*, he is accustomed to manifest what pertains to us. Not that our essence is mingled with evil, but that it is a less good, conformably to what we see takes place in light. *For the light which is in the sun, is light itself, and pure light; but you may say that the light of the sun, which is in the air, is a less light; not that it is mingled with its contrary [darkness,] but that it is not such as the light is which is in the heavens, nor, a fortiori, such as that which is in the sun itself. But you may say that the light, which is in shadow, is now mingled with its contrary.*" From this passage it follows, that all the experiments, which can be made by us on light, have nothing to do with the pure light of the sun, but with solar light mingled with air. P. 130. l. 26. επιδουσα γαρ [ψυχη] εαυτην τοις ολοις μετα του οικειου θεου, συνδιακοσμει αυτα το παν κατα την εκεινου ιδιοτητα. εκαστος γαρ των αιτιων θεων του παντος κοσμου ποιειται την επιμελειαν κατα την εαυτου ιδιοτητα, και ου μονης της οικειας σφαιρας· ο μεν ηλιος ηλιακως, ο δε Αρης αρεικως, και ομοιως οι αλλοι. Here, for των αιτιων θεων, I read των αστρων θεων, which emendation is evidently necessary from what immediately follows: for the Sun, Mars, &c. are according to the Orphic and Platonic theology *starry Gods*. P. 130. l. 9. from the bottom, πτερορρουσα μεν ουν και αρχομενη της αποβολης πολλακις αναλαμβανει εαυτην παλιν, και ανατρεχει επι τας οικιας. Here, for επι τας οικιας, I read επι τας οικειας αιτιας. And then what Hermeas says will be as follows in English: "The soul therefore having suffered a downward fluxion of her wings, and beginning to lose them, nevertheless frequently recovers herself again, and recurs to her proper causes." P. 131. l. 12. ιστεον, οτι, ων μεταδιδωσιν η ψυχη τω σωματι, τούτων τα εναντια αυτη μεταλαμβανει. Here, for αυτη, we must evidently read αυτη, as is evident from what immediately follows: ζωης γαρ αυτη μεταδιδουσα, αζωιας απ' αυτου αναπιμπλαται, και γνωσεως αυτη μεταδιδουσα, δια των αισθησεων, αγνωσιας αυτη μεστουται. The same thing is also asserted by Proclus in Tim. p. 339. viz. και αυτης ψυχης η νευσις, ενεκασα μεν, εν τω σωματι φως, αυτη δε εν τω σκοτω γεγονυια, και τούτῳ μεν δουσα ζων, εαυτην δε απολεσασα, και τον εαυτης νουν. το μεν γαρ θνητον, νου μεταλλαγχαναι, το δε νοερον, θανατου. και το ολον γιγγεται θαυμα ως φησιν εν Νομοις, εκ θνητου και αθανατου, και νοερου και ανοητου συντεθεν. ουτος γαρ ο φυσικος θεσμος, θανατος μεν εστι της αθανατου ζωης, ζωοποιια δε του θνητου σωματος.

Again in p. 13P. l. 28. Hermeas explaining the following

words of Plato, *Αθανατον δε, ουκ εξ ενος λογου λαλογισμενου*, observes: *αθανατον δε, φησι, λεγομεν ζωνν οι ανθρωποι, ουδενι ορθω χρωμενοι λογισμω. λεγοι δ' αν ως προς τους ιδιωτας' την αρχην γαρ ουδε επαΐουσι των τοιουτων οι πολλοι' αλλα προς τινας των φιλοσοφων, κ. τ. λ.* Here, for *λεγοι δ' αν ως προς τους ιδιωτας*, it is requisite to read *λεγοι δ' αν ου μονον ως προς, κ. τ. λ.* And in the same page, l. 12. from the bottom, in the words *βουλεται γαρ ευτροχα οντα τα οχηματα αυτων, και τα εξηρημενα σωματα αυτα δι' επιτηδαιοτητα προσελλυθεναι τω σωματι, και επιδεδυκεναι* (*lege επιδεδωκεναι*) *εαυτην ωςπερ την στεραν εις συμπληρωσιν του ζουου*, it is necessary after the words *επιδεδωκεναι εαυτην* to add *την ψυχην*, an omission which I wonder the learned editor did not notice. P. 132. l. 17. from the bottom. Hermias in commenting on the words of Plato, *το δεθειον, καλον, σφον, αγαθον*, observes, *ταυτα τα θεια θεωρειται δια παντων των οντων πεφυκοτα*. But here, for *τα θεια*, it appears to me to be requisite to read *τα τρια*. In the same page, l. 3. from the bottom, *επειδη ουν ευθυς απο ταγαθου προεισιν εκεινο το φως* [*i. e. φως αληθειας*], *μενει επι υπερ ιδεαν και απλοτητα*. In this passage, for *και απλοτητα*, it is necessary to read *κατ' απλοτητα*. For *the good*, or the ineffable principle of things, is according to Plato superessential, as is evident from the 6th book of his Republic, his Parmenides, and Sophista. And this is also the case with the light immediately proceeding from *the good*, which light is truth, though it is not so transcendently superessential as *the good*. This light therefore, says Hermias, “remains above idea according to simplicity:” for idea ranks among beings, but truth in its highest subsistence is something more simple than being. P. 133. l. 18. from the bottom, *Ζητητεον δε εν τουτοις, τις ο Ζευς, και τινες οι δωδεκα θεοι. τινες μεν ουν τας ιβ σφαιρας του κοσμου ηκουσαν, την απλανη, τας επτα πλανωμενας, τας δ. κ. τ. λ.* Here, after *τας δ*, it is necessary to add *των στοιχειων*. For then Hermias will speak conformably to what is asserted by other Platonists, viz. that the world consists of twelve spheres, i. e. the sphere of the fixed stars, the seven planetary spheres, and the spheres of the four elements, fire, air, water and earth. P. 135. l. 8. *Ιδιοτητες ουν εισι τισιν εν τοις αριθμοις απομιμουμεναι τας ιδιοτητας εν τοις θεοις' διο αυτοις και ανατιθενται, οιον εν τη εβδομη το αχραντον, ουτε γεννα, ουτε γεννεται ο εβδομος, διο τη Αθηνά ανειται' εν δε τω δωδεκατω το τελειον, διο τοις αλυτοις θεοις ανιερωται. απολυτοι' δε εισιν οι δυο ουτοι ci νυν λεγομε-*

¹ These *απολυτοι θεοι* are the same with the *ασονικ* gods of the Chaldeans, concerning whom see my Collection of Chaldean Oracles in No.

νοι δαδεκα, κοινως υπερκοσμοιοι οντες, οι και παντα τον κοσμον. Here in the first place, for ουτε γεννα, I read ουτε γαρ γεννα. In the next place, for τοις αλυτοις θεοις, it is evidently necessary from what almost immediately follows, to read τοις απολυτοις θεοις. And in the third place, in the words απολυτοι δε εισιν οι δυο ουτοι οι νυν λεγομενοι δαδεκα, for οι δυο, it is necessary to read οι θεοι.

T.

CASPARI JACOBI CHRISTIANI REUVENS DISPUTATIO

DE SIMULACRIS QUIBUSDAM TYMPANORUM PARTHENO-
NIS AD TAYLOREM COMBIUM MUSEI BRITANNICI AN-
TIQUITATIBUS PRÆFECTUM.

PART II.—[Concluded from No. LV. p. 183.]

QUOD vero idem exempla VISCONTIANA templorum ad Orientem conversorum repellere tentat, nihil agere mihi videtur Erechtheum primo sumit: in cuius ædificii compositi unum latus, si ab Occidente introitus fuerit, non fuit profecto nisi transeundo per latus alterum, neque introitus *externus* ab Occidente fuit ullus: cuius rei testem etiam recentem, et certæ fidei, habemus WILKINSIUM.¹ Deinde Theseum, utraque parte pervium comparat: mox templum Victoriæ ἀπτερου, ad latus dextrum Propylæorum, profecto a meridie aut ab Occidente patuisse adlegat; et sacellum ad Ilissum fluvium, templum potius duplex videri, utrimque apertum, contendit: de quibus videamus.

Non negaverim equidem ulla templa Græciæ ab Occidente introitum habuisse: et, si non templi, certe exempla ad manum sunt sacrorum septorum Pelopis, Olympiæ, quod diserte a PAUSANIA tale fuisse memoratur,² et Dianæ in insula Delo cui similis positio ab HERODOTO tribuitur;³ verum, primo

xxxix. of this Journal. See also the 6th book of Proclus On the Theology of Plato.

¹ In *Atheniensibus*, sive *Topography of Athens*, p. 129.; et in WALFOLLE'S *Travels in the East*, p. 444. extr.

² PAUS. v. 18. §. 1.

³ HERODOT. l. iv. c. 35. extr. τέμενος hoc fuisse, adparet ex cap. 34.

loco, amo præcipue VÖLKELI, HÜBSCHII¹ aliorum doctrinam, ex rerum humanarum natura petitam, Græcos diversa ætate, et pro diversa locorum, materiæ, alteriusve necessitatis ratione, diversissimis modis ædificia sacra et alia construxisse; tum vero, Parthenonem et exempla proxime ad Parthenonem facientia, templum Thesei Athenis, et Jovis, Olympiæ, ad Orientem conversa fuisse, contendo. Templi Victoriæ ἀπτερόν dispositio a loci natura necessario pendebat; alterum WEBERI argumentum de *sacello ad Ilissum* conjectura vaga est, et CHANDLERI diserto testimonio² contraria. Ergo jam ad templum Thesei et Parthenonem mentem advertamus, et simul LEAKIANA argumenta, a WEBERO infeliciter sollicitata, defendamus, et novis adeo confirmemus.

Duæ sunt præcipuæ LEAKII argumentationes, quibus WEBERUS suas opponit, idque post impugnatam diligentiam COCKERELLI, viri nobis amicissimi, quemque ego certe diligentia, judicii, sagacitatis, atque bonæ fidei laude defraudare noluerim. Primum de statua Jovis Poliei; cui dum se opponit WEBERUS, suspectam suam ipse reddit facultatem quæstionis ejus naturæ enucleandæ, - cum ex male intellectis PAUSANIÆ verbis (1. 24. §. 3.) ὁμοῦ δὲ σφισιν ἐν τῷ ναῷ [scil. τῇ; Ἀθηνᾶς] Σπουδαίων Δαίμων ἐστίν: *templum τῶν Σπουδαίων* fingit, quod *Spudæonem* nuncupat.³ Alterum de directione totius pompæ Panathenæicæ in Zophoro Parthenonis, quæ LEAKIO, quæque omnibus satis indicare videtur, præcipuam templi faciem eam esse, ubi utrumque pompæ caput concurrat, cujus evidentis vim argumentationis dum infringere conatur WEBERUS, non pompam, sed pompæ præparationem agnoscit, non Deos in Orientali Zophoro sedentes, sed magistratus;⁴ caput pompæ non in Oriente, ubi duo ordines virginum cæterarumque personarum concurrunt, ubi vultus adeo hominum cernuntur, atque ubi artifex

¹ VÖLKELI de templo Jovis Olympiæ, p. 23.; HÜBSCH de Græcorum Architect. (Heidelb. 1822. 4to.) Uterque liber Germanice scriptus.

² In *Ionie Antiquitatibus*, qui liber mihi ad manum non est: sed citat WILKINS, *Magna Græcia*, p. viii. not. 1. Cæterum duplex templum, *Æsculapii* et *Latona*, Mantinæ, memoratur a PAUSANIA, viii. 9. princ.

³ Quem errorem taxavit et ipse editor.

⁴ Obiter et is WEBERI error notandus est, quo absurdum censet "Deos sedentes fingi inter pompam sacrorum." Vere, ad nostrum sensum; non item ad consuetudinem veterum. Vid. verbi caussa, Amazonum pugna, in vase apud MILLIN T. II. Pl. 25. (*Galer. Mythol.* Pl. cxxxvi. n. 499.) et cursus Pelopis et Hippodamiæ in vase apud DUROIS MAISONNEUVE, *Introduction*, &c. Pl. xxx.; et apud INGHIRAMUM, *Monumenti Etruschi* Serie v. Tav. 15.

præcipuam dramaticæ actionis partem collocavit, sed in occidente, ubi una tantum series juvenum, ubi, si modo paullulum ex obliquo templum adspicias, terga mera et abeuntes homines alioque properantes cernuntur, ubi omnia arguunt, finem actionis, non initium exhiberi, quæsitum ivit. Et, ne de directione pompæ dicam, quam solam tractavit LEAKIUS, quæque et sola sufficebat, crediderim WEBERUM nunquam vidisse continuam Zophori seriem quatenus quidem exstat. Potuissetne alioquin sic judicare? Estne credibile, cum pars Orientalis Zophori artificiose et ad vivum sit elaborata, et dense figuris stipata, Occidentalis contra multo rudioris sit artis, majoraque multo spatia vacua relinquat, ea, quæ maximam diligentiam indicent, servata esse ad exornandam partem posticam, cum antiçæ infima quæque sufficerent? Et ne quis in sola artificii præstantia, quæ oculos fallere possit, hoc situm esse opinetur, omnes causas, quæ huc aliquid faciant, tam in Parthenone, quam in Theseio, eodem concurrunt. Zophori Parthenonis pars Occidentalis festinanter, ut videtur, elaborata, constat e laminis marmoreis ita sculptis, ut singulæ singulas aut binas figuras integras capiant; Orientalis autem, et cætera, series habent figuras suas in duabus sæpe laminis divisas, ita ut corpus humanum equinumve in una, brachium, pes aut caput ejusdem in proxima lamina sit exsculpta. Ipse tu, doctissime COMBI, in *Catalogo Musei Britannici* monuisti. Ad oculum nihil est discriminis: laminarum juncturæ olim adparere non debuerunt. Verum, me quidem judice, hæce ratio tympani Orientalis meliorem figurarum dispositionem et altiorem artificis mentem indicant, cui impedimento non fuit laminæ marmoreæ brevitæ.—Clypeos et alia donaria in facie *Orientali* Parthenonis suspensa fuisse, omnes sibi persuadent testes oculati: in parte *Occidentali* alii nulla, alii multo pauciora eorundem vestigia viderunt:¹ in Thesei autem templo solum tympanum *Oriente* simulacris fuit ornatum; solæ metopæ *Orientales* et quateruæ proximæ utriusque lateris sculptæ fuerunt, cætera omnia plana manserunt.² Hæc omnia, si quid video, perspicue indicant, aut, data opera, exornatiorem fuisse faciem Orientalem quam Occidentalem, tam Parthenonis, quam templi Thesei: aut, cum in Oriente incæpissent, argentum aut tempus defecisse, ut oppositæ parti æquali ratione ornamenta adderent. Utrum vero fuerit, estne probabile vel consilio,

¹ DODWELL, *Travels*, n. 341. sq.; WILKINS, *Atheniens*, p. 95.; et in WALPOLE'S *Travels*, p. 411. not. *; LEAKE, *Topography*, p. 231.

² STUART; DODWELL; LEAKE, p. 392.

non in opisthodomio, sed in *ναῶ*, id est, in parte antica memorat,¹ adeoque verisimiliter in crassitie parietis anterioris, prout in templis Siculis scalæ in alterutro pariete sunt inclusæ. Quæ quidem interpretatio verborum *Wilkinsii* etsi conjectura quodammodo nitatur, aliquid tamen probabilitatis habere mihi videtur. Unica tamen exceptio in Siculis templis videtur esse in templo Jovis Olympii Agrigentino: cui Occidentalem introitum tribuit KLENZIUS, nuperrimus descriptor. Exceptionem hanc facile ferimus, quippe non omnia omnino Græciæ templa ad Orientem fuisse inversa ipsis nobis verisimile fuit. Verumtamen exceptionem hanc nondum firmis argumentis stabilitam nos censere, jam supra ostendimus.²

Templum in Italia unicum, unde auxilium sperare possimus, Posidoniam nempe, hexastylum minus, diversas habet facies duas, quarum una certe *antica*, altera certe *postica* potest vocari. Verum in illius æterorumque directione ita differunt auctores, ut cum ichnographiæ, WINCKELMANNIANO et WILKINSIANO operi additæ, cuncta templa ab Oriente ad Occidentem, aut contra, sita esse indicent, MAJOR in *Pasti Ruderibus* (Anglicè descriptis) a Septentrione ad Meridiem, aut contra, eadem dirigat. Utrumvis rectum sit, nemo ad Occidentem introitum collocavit: siquidem MAJOR faciem anticam ad Meridiem, WILKINSIUS vero³ ad Orientem posuit.

De templo Cereris Eleusiniæ etiam post FOUCHEROTII ichnographiam nihil constat.⁴ Templam tandem, quorum detectorum et descriptorum laus amico maxime nostro COCKERELLIIO debetur, Apollinis Phigalense, et Jovis in Ægina inter se diversa sunt. Prius præcipuam faciem ad septentrionem, lateralem vero introitum habebat ad Orientem;⁵ templum vero Jovis indubitatum rursus frontem ad Orientem.⁶

Quum itaque horum exemplorum⁷ unum tantum nobis adversari videtur, pleraque vero, et maxime adposita, nobiscum faciant, sententia de Parthenonis fronte etiam exemplis multum confirmata esse dicenda est. Sed plus etiam lucis universa

¹ V. 10. extr.

² Vid. sup. No. lv. p. 180.

³ *Magna Græciæ*, p. 65. lin. 11.

⁴ Quæ inserta est SANCTO CRUCII libro, *Mystères du Paganisme*, ed. SYLV. DE SACY (Paris, 1817. 9 vol. 8.) T. I.

⁵ Sic COCKERELLIUS in *Musei Britannici Marmoribus*, Parte IV. Tab. ult.: et similiter in Germanica descriptione quæ prodit a. 1816. (*Vimarise*. 4.) pag. 7. col. 1. extr.

⁶ Idem in *Quarterly Journal of Liter. Science and Arts*, Lond. 1819. N. XII. p. 337.; cf. C. O. MÜLLER in *Ægæticis*, p. 109.

quæstio de *Parthenone* respectu Propylæorum accipere nobis videtur ex alio exemplo templi Deæ Syriæ, Hierapoli ad Euphratem, cujus templi, in colle, media urbe siti, Propylæa *Septentrionem*, introitus autem in fronte, Orientem spectabat;¹ idque, ut conjicere licet, propter eandem causam, quæ Athenis rectum aditum impediēbat, naturalia scilicet collis illius præcipitia.

Si WEBERIANAM frontis templi conversionem tuo, vir eruditissime, judicio refutasse videbor, jam nihil causæ erit, cur ipsius explicationi tympanorum, quæ indidem pendet, diutius immorer: nisi ut duo argumenta, quæ mihi nimis infirma videantur, verbulo notem. Et alterum quidem, ut uniuscujusque judicio permittendum videatur, ita meo maximopere repugnat. Tu, vir amice, qui in egregia Parthenonis opera quotidie intueris, quid sentias, scire velim. Ait WEBERUS, in Occidentali tympano omnes actiones, status, situs personarum, conturbationem et vehementes animorum motus indicare; hic adeo exhiberi *Minerva Neptunique litem*; contra in Orientali omnes tranquillos in placida contemplatione versari, adeoque illic spectari *recens natam Minervam*.—Ego vero censeo, in ejusmodi dramatica compositione veterum, personas, quæ secundas tertiasque partes agerent, vix ullos animi motus, vedum tam vehementes præsertim ætate Phidiaca, expressisse, et sola eorum præsentia artificis mentem significari.—Alterum est, quod in Occidentali tympano fingit, non *Erechtheum* modo, sed etiam *Cererem* aurigationis artem a *Minerva* accipere. De *Erechtheo* quidem e Mythologia satis notum. De altera persona curru vecta,—ne ea repetam, quæ contra similem LEAKII doctrinam disputavi,—*Cererem* a *Minerva* hanc artem doctam fuisse, nullo vetustatis testimonio mihi quidem videtur probari, et valde vereor, ne auctor fabulas de *Minerva*, cum *Erechtheo*; et de *Cerere* cum TRIPTOLEMO inter se confundat.

Dissentientium a VISCONTIANA explicatione maximum auctoritatis pondus trahere videtur WILKINSIUS, Cantabrigiensis, qui comparato vase CLARKIANO, Athenis reperto, novam tympani Occidentalis tentavit explicationem; collato autem signo uno ex Zophoro monumenti Choragici Lysicratis, *Thesei* vulgo dictum simulacrum in tympano Orientali alio nomine nuncupavit. Cujus cum dissertatione mea ipsius nova de quibusdā opinio, saltem ex parte, fulciatur; primum, quid in illa mihi non probetur, et quare, indicandum erit.

¹ LUCIANUS de *Dea Syria*, c. 28. pr. ; 29. extr.

Egregium sane est vasculum, quod et apud Dominum E. D. CLARKE, nunc, proh dolor, vivis ereptum, meis me oculis vidisse, impense gaudeo: idemque cum celebrato BURGONII et cum melioribus DODWELLI, vestratum civium, et cum Musei Lugduno Batavi nuperis quibusdam accessionibus, de palma contendens. Verum ego primum LEAKIO assentiens *Neptuni litem cum Minerva* ejus vasis argumentum esse primum, nondum concesserim; et præterea, ut recte judicetur de vase, argumentum operculi quomodo cum eo conjunctum fuerit, prius exploratum esse velim. In eo siquidem operculo, teste exemplari harum inscriptionum, quod typis excudendum curavit, mecumque communicavit CLARKIUS, exstabant voces *ΕΡΜΗΣ ΔΑΙΜΩΝ*. Sed etiam si lis Minervæ fuerit primum argumentum, constat veteres artifices longe sæpius exemplaria celebriorum decessorum suorum, in una aut altera persona, positione, aliove figmento, imitatos esse, quam ut universum aliquod argumentum imitatione exprimerent: ut adeo totius tympani Occidentalis Parthenonis argumentum hic redditum esse, nequaquam expectare possimus.

Hæc in genere. Proprium autem, sed et præcipuum, in quo a WILKINSIO dissentire cogor, illud est, quod juvenem esse censet ipsum scilicet *Apollinem*, qui in vasis pictura *Apollinis curru* vehitur, ejusque vestem adolescentibus convenire quæ alioquin puellaris videatur, atque hinc efficere conatur, in tympano Parthenonis laudato bigis, juxta Minervam, vehi Apollinem. Quæ quidem res sic se habet. Nota et mihi sunt duo exempla vasorum pictorum, in quibus juvenis, puellari fere more tunicatus, adpareat: alterum est haud dubii *Thesei*;¹ alterum incertum, *Apollinisne*, an *Auroræ* in quadrigis:² quorum vasorum primum nunc iterum inspiciendi nulla mihi est copia. Verum cum et alia adsint duo exempla, ubi indubitata fingatur *Aurora*, quadrigis vecta, vasis Canusini nempe,³ ubi ipsa et *Apollo*, singulis suis vecti quadrigis compareant, et vasis alterius, ubi sola *Aurora* pari ratione vehatur;⁴ in utramque partem disputantibus æqualia adsunt argumenta, nisi forte, quod in vase

¹ MILLINGEN, *Vases Peintes*, n. 18. Conf. forte etiam vir barbatus in quadrigis apud MILLIN, *Vases*, T. II. Tab. LX.

² MILLIN, *Vases Grecs*, T. II. Pl. 49. (*Galerie Mythol.* Pl. LX. n. 234.)

³ MILLIN, *Tombeaux de Canosa*, Pl. v.; et apud CREUZER *Symbolik*. Tab. XLIV.

⁴ Repetita hæc picturæ in MILLIN, *Galerie Mythol.* Tab. xxx. n. 93.; et HIRT *Bilderbuch*. II Fascic. in fronte et p. 132.: credo ex MILLIN, *Vases Grecs*, I. Pl. 15.

CLARKIANO οχη Απολλωνος non adscripturus fuisset artifex, sed Απολλων, si *Apollinem ipsum*, suo curru vectum, significare voluisset. Invictum certe nullum est argumentum, quo quis probaverit, in tympano Parthenonis Occidentali, juxta *Minervam*, *Apollinem* bigis vehi, eoque etiam minus, quod hujus simulacri tunica multo laxius fluitet, quam in iis monumentis, ubi juvenes aut aurigæ videantur occurrere tunicati. Jam vero, si neque in genere probabile sit, argumentum vasculi CLARKIANI fuisse accuratam iterationem tympani Occidentalis, neque proprie, illas tympani bigas, adeo conspicuas, *Apollinis* esse; corruat tota WILKINSIANA interpretatio, necesse est.

Orientalis porro tympani *Theseum*, sive *Herculem* a VISCONTIO sic nuncupatum, idem vir eruditus comparat cum *Baccho* vicini monumenti Lysicratei Athenis quocum situs fere conveniat: adeoque et in Parthenonis tympano *Bacchum* illum juvenem esse, docet, qui proxime jacet quadrigis e mari surgentibus.

Et nunc quidem, cum apparere incipit, quid ex nova interpretatione, quam ego mihi proposui ad artium epochas bene æstimandas consequi possit, nunc ego meis maximopere viribus diffidere cogor. *Theseus* quando nominatur hoc simulacrum, consequitur illud mollius humanaque natura sublimius, quod corpora quasi ambrosia et nectare repræsentet nutrita, quod in *Apolline* Vaticano miramur, in *Thesei* imagine hac fugenda, adeoque, ætate Phidiaca, in simulacris heroum, nondum receptum fuisse. Quæ quidem naturæ veræ et quotidianæ imitatio, si *Bacchus* idem simulacrum vocetur, juvenis alioqui delicatissimus, majus etiam signabit inter Phidiacam ætatem et subsequentia tempora discrimen.

Ex sola positione simulacrorum interpretationem ducere velle, idque magis etiam si cum monumentis minimi moduli comparatio instituitur, periculosum esse, ipsa res, credo, dudum docuit. Sic itaque cum WILKINSIUS simulacri illius situm cum *Baccho* comparet, tu, vir eruditissime, in subsidium vocavisti Crotonensium nummos, ubi *Hercules*; alius anaglyphen, credo, Oxoniensem, ubi idem *Hercules* eodem situ sit fictus: et tu quidem argumenta hinc pro *Theseo* duxisti, qui *Herculis* soleat esse imitator. Vestris singulorum argumentis, si, quod mihi videtur, par pondus insit, in neutram partem æquilibrium inclinabit, neque quidquam adeo confectum esse, dicamus, necesse erit, Trunco Vaticano *Herculis* interpretando, quot, Dii boni, simulacrorum status et situs adhibiti sunt! Et ne de tam mutilato fragmento loquamur, egregiæ imagini colossææ marmoreæ Musei

Dresdensis, (quæ olim vel *Agrippina* vel *Niobe*¹ nominata fuit) duæ nuper, æquo successu, comparatæ sunt simulacrorum positiones: *Europa* in nummis Gortynensibus² et *Ariadnes*³ in musivo Salzburgensi: ita ut inter utrumque nomen vacillare debeat interpret. Ut igitur eo redeam, unde incepit universa hæcce disputatio; unius ego vi argumenti de statu Parthenonis nihil concludere voluerim; plures causæ si concurrant, æque non quæsitiæ, sed sponte se obferentes, de uno vel duobus simulacris conjecturam facere audebo, de reliquis iudicium cohibebo.

In egregio illo vase CLARKIANO, ante *Apollinis quadrigas* stans adparet *Pan*, formosus juvenis, pedibus humanis, non caprinis, pellem gerens lyncis aut pantheræ, et manu sublata oculis umbram faciens, quo clarius in longinquum videat. Hoc est *prospicere*, ἀπὸ σκοπέειν, *Pan* et *Satyris*, montium camporumque incolis, proprium: quo gestu eos apud veteres sæpissime fictos esse, constat.⁴ Quod quidem (ut obiter dicamus) validum sit argumentum adversus WILKINSII sententiam, qui in Occidentali tympano, juxta bigas, quas perperam *Apollini* tribuit, *Panem* stare censet: quandoquidem illud simulacrum non *prospicit*, sed *respicit*, et respiciendo adeo novæ explicationis nobis fundamentum præbebit. Verum, ut in viam redeamus, probabilis valde est sententia VISCQNTIANA, aut huic proxima WELCKERIANA, in Orientalis tympani angulo altero, *Solis* quadrigas, ex æquore surgentes, in altero, *Lunæ* sive bigas, sive equum singularem, esse effictum, quam quidem sententiam confirmat comparatio basis throni Jovis Olympiæ, in cujus baseos fronte (sic enim mihi, contra QUATREMERIUM, interpretandum videtur)⁵ ab una parte Sol curru vectus, ab altera,

¹ Edita in BEKKERI *Augustæ*, Tab. XVII; in LIPSII *Germanica descriptione* illius Musei, in fronte, et alibi.

² Sic DOCENIUS in *Artium Diario* (*Kunstblatt*) a. 1823. N. 4, 5. secundum nummos *Musci Britannici*, Tab. 8. n. 10.

³ Ita BÖTTIGERUS in *Amalthæa* sua T. 1. *Præf.* p. xxxv. not. *. secundum Musivum illud opus, quod exhibuit CREUZERUS *Symbolik*. Tab. LV. n. 1.

⁴ Vid. HEYNIUS in *Dissertationibus Antiquariis* (*Antiquarische Aufsätze*) T. II. p. 65. Eodem gestu in Romanis monumentis *Hercules* stat in *træiis*: apud MILLIN, *Gal. Mythol.* n. 475, 476. Tab. CXXVII. et LXXXI. quod et monuit versionis Germanicæ procurator, TOELKENIUS.

⁵ Si enim uno tenore verba PAUSANIÆ, v. II. §. 3. leges, quæ desinunt in καὶ ἥδη—πρὸς τῷ πέπατι, et conferas cum descriptione tympani anterioris templi ipsius c. 10. §. 2. Πρὸς αὐτῷ δὲ κατὰ κείναι τῷ πέπατι Κλάδεος—; vix video, quomodo aliter capi possint, nisi de una continua serie: ita ut latera nuda manserint. Nec profecto sine causa architectonica; nam parietes, sive septa (ἐρύματα, τέρπον τοίχων) quæ thronum et omnia ambiabant, sola facie anteriori erant plano colore cœruleo illita: latera figuris

Luna, equo singulari insidens, visebatur. Jam Solis et Apollinis currus quamvis a quibusdam artificibus distinguerentur, ut in tympano templi Delphici,¹ ubi præter Dianam et Apollinem exhibitus erat Solis occasus; tamen etiam ab aliis, et antiquitus, confusos fuisse, perspicue hodie demonstrat vas CLARKIANUM, inscriptis juxta currum litteris *οχη Απολλωνος*. Itaque ego censeo, simulacrum illud præstans, omnium, quæ ex Parthenone supersunt, minime mutilatum, quod *proxime Solis quadrigis jacuit*, PANEM esse. Idonea videtur fuisse causa (quamque miros a WILKINSIO, Atheniensis antiquitatis investigatore *αὐτόπτη* non animadversum fuisse) conjungendi *Panis* cum *Apolline*, tam in vase CLARKIANO quam in Parthenonis tympano, quod illi nempe Dii, nescio quamam antiqua ex religione² una colerentur Athenis, et in ipsa quidem Acropoli. Namque nota est in ipsa rupe, caverna *Apollinis et Panis*,³ *Pan* pelle lyncis, aut pantheræ munitus, ut Faunus, Satyrique, solitum est figmentum,⁴ et in vase laudato sic occurrit: et *Ægipan*, pedibus caprinis sic in villa Burghesia,⁵ et in anaglyphe villæ Albanæ:⁶ et valde credibile est, si melius inter Panes, Faunos et Satyros distinguere novissemus, multos eorum, quos nunc *Faunos* vocamus, *Panes* fore, pantherina aut lyncea pelle instructos. Neque enim in solis Arcadiæ nummis⁷ *Panem* nunc habemus integra

heroum variegata erant: ut cavisse videatur artifex, ne, tam in fronte, quam a lateribus, adspectus parietis picti noceret anaglyphis baseos, aut harum anaglypharum adspectus, vicissim, picturis. Contra QUATREMIRIS (in *Joue du Olympio*, Gallice descripto, p. 301. sqq.) basin a tribus lateribus hinc figuris circumdat; *πέντε* vero comparat cum PAUS. III. 18. §. 8. ubi et serio inquiri meretur, an non mea præstet interpretatio. Cæterum idem vir ingeniosus, et egregius artifex, alibi quoque in PAUSANIÆ verbis Græcis interpretandis iuvis felix mihi esse videtur. Sic Cypseli arcam, quam is *quadratam* facit, ego *rotundam* censeo, quinque seriebus figurarum, alia supra aliam, distinctam. Lege modo l. v. c. 17, 18, 19. *Ἀρφαμένην δὲ ἀνασκοπεῖσθαι κάτωθεν, τοσάδε ἐπὶ τῆς λάρνακος ἢ πρώτῃ παρέχει χώρα — τῆς χώρας δὲ ἐπὶ τῇ λάρναι τῆς δευτέρας ἐξ ἀριστερῶν μὲν γίγνεται ἂν ἡ ἀρχὴ τῆς περιόδου — τέταρτα δὲ ἐπὶ τῇ λάρναι ἐξ ἀριστερῶν περιόντι — ἢ δὲ ἀνωτάτω χώρα —*. Cur nulla frontis, laterum, operculi mentio; verum protus tantum *ab infimo* incipere, et a sinistra ad dextram circumire moneamur? Et sane dispositionem figurarum per zonas plurima vasa picta nobis offerunt.

¹ PAUS. x. 19. §. 3.

² Vel quia *lucidus*, vel quia *natura pater* uterque Deus. Prior conjectura est C. O. MÜLLERI in *Minervo. Poliad. sacr.* p. 5; altera MILLINI *Magas. Encycl.* 1809. T. vi. p. 125. ex ΟΡΦΕΗΣ *Hymno* x.

³ PAUSAN. I. 28. §. 4.

⁴ Cf. HIRT *Bilderbuch*, p. 163.

⁵ VISCONTI *Villa Borghese Portico*, N. 1.

⁶ ΖΟΓΟΑ *Bassirilievi*, N. LXXXV. sq.

⁷ Notissimis ex *Itinerario Anacharsidis*, Tab. ult. Aliæ imagines, paratu faciles, adsunt in MILLIN, *Gal. Mythol.* Tab. LX. n. 286; MIONNET

forma humana: adest hodie etiam exemplum vasis CLARKIANI, et utrumque indubitatum, tum propter adscripta nomina, in altero *Panis*, in altero *Olympi* montis, tum propter *syringem*, quæ, in numo, ipsi tributa est. Neque spernendum est argumentum, a situ Dei sedentis ductum, qui in illis numis adeo similis est simulacro Parthenonis (nisi quod hoc propter angustiam tympani, paullo magis est resupinatum) ut multis vel hic situs argumentum satis idoneum comparationi videri possit.

Jam cum non semper eveniat, ut in explicatione, quamvis facili et probabili, omnia eadem facilitate consequantur, hic tamen id locum habere mihi persuadeo, cum dextrum brachium, manusque, de cujus motu ut plurimum quæri et investigari solet, *pedum*, Pani proprium tenuisse videatur, idque vel erectum, juxta femur, ita ut manus ei incumberet, vel dextro impositum humero, quippe quarum positionum utraque¹ in Arcadum nummis laudatis, frequenter conspiciatur:—cum præterea foramina illa angustiora, et rasuræ, quæ in capite, præcipue circa sinciput et tempora utraque, inservire potuerint *comæ hispidæ et cornibus ex ære* adglutinaudis, prout Minervæ caput, quod in vestro Museo adhuc servatur,² oculos habuit ex alia materia quo evidentiora essent symbola cuique Deo peculiaria; cumque eximia illa præstantis simulacri torositas, adprime ad agrestem Deum faciat, et in laudatis Arcadum nummis, quamvis parvæ molis, valde sit conspiciua.

Et hactenus quidem de tympano Orientali. Jam in Occidentali *Minervæ* litem cum ipse agnoscerem, cumque compararem currujuxta *Minervam* collocato, patris Deorum nuntios, ad mortalium habitationes, *Iridem* et *Mercurium*, prout quidem in vasibus pictis comparere solent; temperare mihi non potui, quin Iridis has esse *BIGAS* et juxta eas currentem *MERCURIUM* mihi animo effingerem. Vide mihi, amicissime COMBI, quam apte omnia congruant in *Herculis apotheosi*, et in *funere Astyanactis*, vasorum quæ edidit MILLINUS.³ Vehitur *Iris* in utroque loco a mortalium regionibus ad sedes cælestes: *respicit non prospicit*, ut modo monebamus, *Mercurius* ad *Iridem*, dextro brachio protenso, quo caduceum tenuerit; ipse adspectus docet currentis esse imaginem; et ipsum quidem foramen, quod in simulacri marmorei fragmento, quod

Médaill. Grecques, Pl. LXXIII. n. 6. et præclara solertia in DU MERSAN *Numismatique du Voyage d'Anacharsis*, T. II. Pl. 43.

¹ Teste DU MERSAN *l. l.*

² *Catal. Mus. Britann. Concl.* xv. n. 118.

³ *Vases Peints*, T. II. Pl. 18, 37. (*Gal. Mythol.* n. 462. Tab. CXXIII. et n. 611. pl. CLXIX.)

penes vos est, humero, supra claviculam reperiri monetur,¹ tam accurately convenit ad locum fibulae, quo Mercurii *chlamys* colligatur, praecipue in priori vase, ut quidquam similis non facile comparari possit. Et quamquam suo quoque curru Minervam vehi, Graeci interdum finxerunt, quod perperam a WILKINSIO negatum est, cum jam ante aliquot annos complura hac de re testimonia collegisset BÖCKIUS,² magis tamen probabile est, *Iridem* in Parthenone adesse, quam otiosam aliquam *ἡρώον*: ad quam rem, praeter notabilia aliorum vasorum exempla, quae notavimus, etiam alia causa concurrat. Valde enim congruum est decori vetustatis, ut, pro Jove, hoc in tympano fingerent Jovis nuntios; primariae etenim argumenti personae ceteris proceriores fingi debebant, quo magis animus spectantium ad ipsas adverteretur: patri vero Deorum, quem fratre filiaque minorem fingi haud decebat, in angustioribus tympani angulis, sic nullus relinquebatur locus. Itaque cum certamen in ipsa hac Acropoli locum habuerit, Jovis nuntios finxerunt, qui Minervam indidem in sedes caelestium reducerent. Et sic quidem LEAKIANA objectio contra argumentum tympani occidentalis, quam de industria huic loco servavimus, nullas *hic esse Jovis partes*³ facillime solvitur. Denique cum *Minervam Iridis* mancant bigae, suum quoque vehiculum *Nep̄uno* adfuisse, valde mihi fit probabile, et revera habitu currum regentis sedet *Amphitrite*, sive alia sit Dea marina; et *Mercurio* alterius lateris simillima est vicina *Amphitritae* nympha marina (*Cymo*, juxta WILKINSIUM) quippe quae, maxime in majori CARREJI pictura⁴ haud dubie currere videatur: quaeque adeo ad latus currus marini collocata fuerit.

Quae cum omnia jam animo concepissem, ecce plurimum etiam se obferunt simulacrorum interpretamenta, quibus minus quidem ponderis inesse ipse censuerim, nec tamen ejusmodi esse, ut sine ulteriori examine rejici debeant. Vas Atheniense cum *Venerem*, *Amorem* et *Suadelam* obferat, cumque eadem in saepius citata basi throni Jovis Olympiae sculptae fuerint; in alterutro horum tympanorum quoque non defuisse non est improbabile. Quibus adeo nulla melius credo convenire simulacra, quam quae jam WILKINSIUS iisdem nominibus insignivit. Verum sic concidat, necesse est, VISCONTII conjectura, qua proxima simulacra, quae Athenis hodieque restant, (SPONII *Hadrianum* cum Sa-

¹ BURROW, *Elgin Marbles*, p. 233.

² *Græc. Tragæd. Princip.* p. 195.

³ *Topography*, p. 427.

⁴ Prout edita est in STUARTII *Antiquities of Athens*, T. IV. c. 4. Tab. II.

bina) *Vulcanum* esse fecerat cum *Venere*; hanc quidem propter exsertam alteram papillam; *Vulcanum* vero propter pileum. Enimvero et pileo isto nihil incertius est, saltem in tabula STUARTIANA¹ cujus VISCONTIUS auctoritate nititur, ita ut etiam galeam inde effecerit WIEKINSIUS;² et exsertam habent alterutram papillam plura ætatis Romanæ simulacra, in quibus est etiam *Hygiea* pars nobilis symplegmatis in Museo Pio Clementino,³ quod antiquioris forte operis est exemplum. Jam cum eadem *Hygiea* illic plane simili modo *Æsculapii* humero manum imponat, quo illa *Pseudo-Sabina Hadriano*, atque præterea in *Æsculapii* capite, certe in aliis bene multis exemplis, pinnus sit convolutus (ὀφιοειδής),⁴ unde facile STUARTII artifex, vel pilei vel galeæ oram aliquam efficere potuit, et imago *Pseudo-Vulcani* prorsus tanquam *Æsculapius* pallio suo sit semiamictus, suspicari credidi licere, *Sabinam* cum *Hadriano*, sive *Venerem* cum *Vulcano*, revera esse *Æsculapium* cum *Hygiea*.

Atque sic quidem, vir ornatissime, decurso, quod mihi proposueram, spatio, quid ausus, quid aggressus sim, qui a VISCONTIO, qui a te in quibusdem rebus dissenserim, qui doctorum virorum LEAKII, WEBERI, WILKINSII, QUATREMERII opiniones meo iudicio subjecerim, qui novas proposuerim, quarum in historia artificii antiqui præcipua quædam vis esse possit; anxius ipse mecum feputo, et vereor ne ulterius, quam juvenem deceat, sim progressus. Sed cum, ut repetere amo, non quæsitæ, sed sponte oblata hæc sint, neque ponderanti mihi graves objectiones adversus eadem in mentem venerint, communicanda Tecum duxi, a quo plenior, doctior, castigatior monumentorum, quæ ad Parthenonem spectant, editionem omnes avidè exspectamus. Quo quidem animo tu nostra accipiens, non adrogantis, sed liberius, ut ab ipso dissentias, et jactata refutes, excitantis amici, et muneris quodammodo socii, disputatiunculam esse censeo. Tu vero, qua es diligentia, etiam me tacente, videbis, quantopere desideretur accuratior locorum indicatio, quibus quodque fragmentum sit inventum, et descriptio eorum, quæ adhuc Athenis restent. HAMILTONI, Britannorum nunc ad Neapolitanos legati, anonyma scriptio *de Elginii Comitibus laboribus* hac parte perquam est obscura,⁵ neque

¹ *Athens*, T. II. c. 1. Tab. IX.

² P. 418.

³ T. II. Tab. III.

⁴ PIRANESI, *Musée Napol.* T. I. pl. 47.

⁵ *Memorandum on Lord Elgin's Pursuits*; præcipue p. 14.: unde dissentiunt HIRT in *Wolffii Analectis* I. p. 351., et WELCKERUS in suo *Diaro Antiquarum* Germanice scripto I. p. 208. n. 7.

ELGINIUS ulla suorum artificum aut operarum hac de re indicia vobiscum communicavit. Incertum est ergo, utrum fragmenta equi alterius e bigis tympani Occidentalis adhuc, ut, ante aliquot annos, FAUVELIO auctore ferebatur, in Acropoleos muro sint inædificata :¹ caput *Vulcani*, (prout VISCONTIUS nominabat) pervenit in DODWELLI manus,² sed in novi domini potestate non est ; caput denique *Veneris*, quæ duo simulacra hodieque sunt in tympano occidentali, ab aliis decidisse,³ ab aliis adhuc suo superesse trunco⁴ narratur.

Quibus omnibus quæstionibus cum enodandis nemo majores, quam tu, vir ornatissime, opportunitates habeat, qui in tuorum civium peregrinandi ardore, qui in regni, in quo natus es, potentia maritima, egregia huic rei præsidia invenias ; quod reliquum est, felicem docti laboris successum, prospera cum corporis valetudine ex animo adprecatus, me quoque ut amare pergas etiam atque etiam rogo. Vale.

C. J. C. REUVENS.

Scribebam Lugduni Batavorum

mense Augusto, CXCIXCCXXIII.

¹ STUART, *Athens*, T. iv. p. 20, 21.

² DODWELL, *Travels*, i. p. 325.

³ FAUVEL in STUART's *Athens*, iv. p. 20, 21.

⁴ WILKINS in WALPOLE's *Travels*, p. 418.

NOTICE OF

Jewish, Oriental, and Classical Antiquities ; containing Illustrations of the Scriptures and Classical Records, from Oriental sources. By the REV. DANIEL GUILFORD WAIT, LL.B. F.A.S. Rector of Blagdon, Somerset ; and of St. John's Coll. Camb. Octavo. 12s. Cambridge. 1823.

FROM various articles contributed by Mr. Wait, and published in different numbers of this *Journal*, our readers must already be well acquainted with that gentleman's ingenuity, extensive erudition, and multifarious acquirements in languages ; qualifications most essentially necessary to those who undertake a work of such difficulty and magnitude as this which we announce, and of which the nature and object are sufficiently explained in its title above given. But as such a task could not possibly be accomplished within the narrow compass of one octavo volume, our author avows his intention of continuing it through successive portions ; each, however, being, with respect to matter, independent of any other. This first part contains general parallels, illustrating from Eastern writings many points of biblical and classical antiquity, and a demonstration of the coincidence subsisting between those different departments of study. In the subsequent volumes will be comprised disquisitions on detached subjects, and an examination of those Greek authors, who have left any information respecting the history and customs of eastern nations. In his preface (p. ii.), Mr. W. rejects the opinion entertained by some, that Hebrew was a divine language, spoken in Paradise, and taught to Adam by angels ; he does not think that Greek and Latin names should, in general, be derived from it ; those who, like Bryant, suppose it antecedent to the confusion at Babel, and devise means for its preservation after that event, have attended, says Mr. W., more to fancy than to truth : from the phraseology of Genesis xi., he believes that whatever language was spoken *before* the confusion, ceased altogether to exist *after* that catastrophe ; or was so changed and so perfectly " confounded," that it became unintelligible to those who had formerly spoken it. From the Mosaic words, he therefore concludes, that the confusion which befel one part of the human race, happened also to every other.

"We inquire not," adds he, "by what method this circumstance was effected, but merely insist on the obvious signification of the biblical narrative." (P. iii.) Moses does not particularly designate any one of the three great families, *to the exclusion of the other two*: his words כל הארץ refer absolutely to *all the earth*; and whether we translate them with Bryant, "*every province or region*," or adopt the received version, the argument continues good. We must not imagine that שפה merely relates to the pronunciation,

Because, if that alone was confounded, the primitive tongue remained unchanged, and we are still at a loss to account for the variety of tongues which prevailed in the earlier times. A difference of pronunciation would not be admitted as a fair reason to be assigned for the discrepancy between the cognate Chaldee, or Syriac, Arabic, Ethiopic, and Hebrew: the distinction of languages must, therefore, be traced to some other cause; and if we object to the received sense of the Mosaic history, we shall find it difficult to produce one on which we can depend. (P. iv.)

But our author thinks that the assertion in Joshua xxiv. 2, is sufficient to resolve the question.

At all events (adds he) the Hebrew cannot exhibit as good a title to priority as the ancient Chaldee. Abraham's original residence was in Chaldæa—the term העברי, or the descendant of Eber, was first applied to him; and when he removed from thence, we find that many of his household were foreigners; is it contrary, then, to probability, to conjecture that the language spoken in his family in process of time was styled העברית—*Hebrew*, or *that of the descendant of Eber*, in contradistinction to the *unmixed* tongue that was in use in his native country? Had the Hebrew been the original language, Moses would doubtless have recorded it as such in his history of this event. I conceived it necessary to introduce these remarks, as my reason for abandoning the modern custom of tracing foreign words to Hebrew roots, many of which have a similar, and often a far more satisfactory sense in the Arabic. If we affix mere *simplicity* to our ideas of *originality*, the Malay and Indo-Chinese dialects will give to us a clearer conception of such a language, as we may imagine Adam to have spoken; but he who seeks to find even a vestige of the Adamitical or Noetic tongues, will expend his labor to no good purpose. (P. vi.)

Although grammatical and verbal connexion cannot be discovered between the Hebrew, and the Greek and Latin, yet between these and the Sanscrita it is found in an extraordinary degree; and an analogy that could not have been fortuitous appears in the names and attributes of gods, theological legends, and religious rites, in each of the three. We can even recover, in the Sanscrita, roots which are, obsolete or lost in the Greek or Latin, and which, when formed into tenses according to the established rules, exhibit a resemblance that the most careless observer will

recognise. Mr. W., therefore, resorts to the Sanscrita for the elucidation of any term which the Greek writers describe as barbarous or foreign, and of eastern origin. (P. xi.)

Our learned author notices the paucity of materials which caused the failure of De Fleury, and others who attempted to give a general view of the patriarchal ages; but he regards it as an established fact, that the senior members, and the heads of families, administered the government. Abraham is called "a Prince of God," אֱלֹהִים נָשִׂא. The ancient form of government is mentioned by Aristotle (Polit. i. 1.), *πᾶσα γὰρ οἰκία βασιλεύεται ὑπὸ τοῦ πρεσβυτάτου*, &c. Such was the practice among several barbarous tribes, as we learn from Herodotus and Strabo, and among the Arabs, according to Mss. now extant. (P. 7.) The study of genealogies may be considered as prevalent in those early times: this appears from the book of Genesis, from Arabic Tarikhs or chronicles, from Hesiod's enumeration of gods, in his Theogony, and may be inferred from Homer's catalogue of ships. (P. 9.) Mr. W. regards the pillars of Seth, Hermes Trismegistus, and the like, as means employed to commemorate historical facts, in the hieroglyphics with which they were covered; a kind of "*picture description*" which seems to have existed in most countries at some period; with this may be connected the origin of idolatry itself, according to several eastern authors, for the portraits or images of deceased friends were venerated in Persia with divine honors by their posterity, as the Ms. *Zinat ôttawarikh* relates. Although Strabo declares Moses to have been one of the Egyptian priests, and the Egyptians ancestors of the Jews (an incorrect opinion adopted by other writers,—see Clemens Alexandr. Strom. v. p. 670.), yet the correspondence between Hebrew and Egyptian antiquities must not be referred, says Mr. W., to the period of Jewish servitude in Egypt, but should be traced back as far as the patriarchal system. (P. 14.) Michaëlis has discussed with much learning, and at considerable length, the office of the *Goël*, which appears to have existed before the time of Moses. It was connected with the general religion, and he who became *Goël* (גֹּאֵל) conceived it necessary to avenge any homicide or murder, or any disgrace attached to his tribe or family—a circumstance which caused many instances of implacable revenge, and has been traced to the first age, because the Lord said, "whosoever slayeth Cain, vengeance shall be taken on him seven-fold" (Gen. iv. 15.—See also the story of Rebecca, Gen. xxvii. 42, 45.) Such an institution Mr. W. discovers in the classic page of Æschylus (Agam. 69.) οὐθ' ὑποκλείων, οὐθ'

ἐπολείβων, &c.; and (1430.) οὐ τοῦτον ἐκ γῆς, &c.; and (1518.) πατροθεν δὲ συλλή-Πτωρ γίνοιτ' ἂν ἀλάστορ, where the Goël is mentioned in unequivocal language; and yet more distinctly in Electra's address to the Chorus at her father's tomb:

ΗΛ. Πότερα δικαστὴν ἢ δικηφόρον λόγεις;

ΧΟ. Ἀπλῶς τι φράζουσ', ὅστις ἀνταποκτενεῖ.—Choëph. 117.

See also Choëph. 962. In Euripides we find him under the undisguised name of ὁ Τιμάρορ; and Sophocles (Elect. 244.) represents this system of retribution as the basis of all religion: εἰ γὰρ ὁ μὲν θανών, &c. (See also Sophoc. Trach. 893.) Mr. W. very ingeniously traces this subject among the Arabs and Persians—then notices the piacular qualities of water in cases of blood-shedding (p. 26.)—then the rites of atonement or purification—compensation or fines for blood—cities and edifices that yielded refuge—altars, pillars, Egyptian pyramids, consecrated groves, and stones, the reverence for which appears to have pervaded every nation of the world. (P. 39.) We cannot within our present limits do justice to Mr. Wait's remarks on primitive caves, the earliest habitations, temples, and sepulchres of men—the rites of mourning for the dead, such as clipping or shaving the hair and beard, a ceremony of unfathomable antiquity—for “every head shall be bald, and every hair clipped,” says Jeremiah (xlviii.); and we read in Homer (Il. ψ. 141.)

Στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην

and the Egyptian priests had an analogous custom (see Herodot. Euterpe 35.) The practice of washing, anointing and shrouding the dead—the libations of wine—the circumambulation of the tomb, which is described in Sanscrit writings, was adopted by the old Persians, according to Dr. Hyde, and appears among the earliest rites of the Jews, as we learn from Buxtorf.—Circumcision, evidently ante-Mosaic from the history of Abraham, was practised in Egypt and Ethiopia at an early period—was in use among the African Troglodytes, the Colchi, Arabs, and other Eastern nations.—The word *dog* applied as a term of contempt or reproach, the importance of night and the changes of the moon in religious worship, the feet uncovered during prayer, the uncleanness of swine's flesh, the veneration paid to oxen, sheep, ichneumons, dogs, cats, and hawks—to the ibis, lepidotus, oxyrinchus, serpents, and other creatures—ablutions and purifications, salt, sacred oil, embroidery, phylacteries, crowns and garlands, bells, the various names of God, early ideas of mediation between God and man by means of a Redeemer,—the Θεοὶ ἀλεξίμαχοι, Dii Averrunci, Dii Medioxumi, the Ἀγαθοδαίμων, the multiform ἐπιφάνειαι of

Jupiter, Pallas, &c., the *Faruhers* of the ancient Persians, the *Θεοὶ μυσταί* of Chrysippus (on the Mithraic cave), the Avatars of India;—all these afford to our author an ample field for the display of his learning and ingenuity, besides a variety of other subjects, equally interesting to the biblical student, the antiquary, and the philologist, but of which our readers must be contented with little more than a slight indication: such as, the anathemas against Typhon, the painting or smearing of idols with a red color, the manner of performing covenants in ancient times, the mystical use of the numbers three and seven, the musical instruments employed on sacred occasions,—the Urim and Thummim, which Mr. Wait conjectures to have been known before the time of Moses, and connected in some manner with the cherubic symbols,—the modes of divination, the cherubim, their symbolical tendency, and the imitations of them throughout various nations, the Teraphim, the perpetual fire, sacred months and days, sacrifices, festivals,—the Dionysiacs mentioned by Strabo, Clemens Alexandrinus and Eusebius, and the exclamation used in them, *ΕΤΟΙ ΣΑΒΟΙ ΤΗΣ ΑΤΤΗΣ ΑΤΤΗΣ ΤΗΣ*, words which Strabo refers to an Oriental origin, and Mr. Wait would thus express in Sanscrit, “*Aho! Siva! Isa! Ad’hisa! Adye seva!*” and translates, “Hail, O Siva! Lord, supreme Lord! Salutation to the first Existent!”—the solar rites, Bacchus, the mysteries, Corybantes, Cabiri, satyrs, ordeals, offerings to the dead, longevity;—the abrupt and hurried manner discernible in all ancient poetry when the acts of a deity are described or his praises recited, as in some of the Jewish prophets, the song of Moses, after the destruction of the Egyptians (Exod. xv. 3—10.) the song of Deborah, the choral parts of Æschylus and Euripides, &c.—the liberality and hospitality of early ages, Deucalion’s flood, the Edenic tree, wives and concubines, the practice of desponsation, the ox treading out corn, the rash vow of Jephtha and of Idomeneus, the sacrifice of Isaac and of Iphigenia, the lustre on Moses’s face when he descended from Mount Sinai, the digging of wells, the dignity arising from a number of children, the punishment of stoning, the mode of exchange by flocks, herds, metals, &c., Aaron’s rod that budded, Moses’s rod, the Pythian *δαφνὴ* and the *τηρὸν ἱεροῦ ῥάβδον*, mentioned in the *Ἰκέρ.* of Æschylus (268.); the sceptre as a badge of authority, the foreign origin of the Egyptian, Phrygian, Phœnician, and Babylonian mysteries, according to Epiphanius, who pretends that they were introduced among those nations by Io, or Isis, in her wanderings. Thus, says Mr. Wait, (p. 295.) may be explained the legends of Osiris and Hercules migrating from place to

place; and we may consequently infer that the Memphitical system was derived from Asia by travellers designated under those names—both are retraced in the mythology of India. Having briefly examined the subjects above enumerated, and drawn a cursory parallel between the Jewish, the Oriental, and classical writings, our accomplished author in conclusion (of this first volume) says—

Notwithstanding the antiquity of the Egyptian hierarchy, we have shown that the Israelitish institutions are not to be referred to *their* school, but rather to the patriarchal remains, re-modelled and enlarged at the delivery of the law on Mount Sinai. It has also been proved, that whatever the law of God might have possessed at the time of its promulgation in common with the idolaters, these particulars *did not originate with the latter*, but belonged to the religion of the patriarchs; and, after the general defection in the plains of Shinar, were made articles of faith by the builders, as they fixed themselves in their respective settlements; from whence arose the strong resemblance that subsisted between the different schools of the Polytheistical system, and the coincidences which we have remarked between them and the Mosaic law. But of the Israelites alone can it be said—"Did ever people hear the voice of God, speaking out of the midst of the fire, as thou hast heard, and live?"—(Deut. iv. 33.)

Thickly scattered through the pages of this work are quotations of sentences, or single terms, in the Hebrew, Chaldee, Syriac, Coptic, Sanscrit, Arabic, and Persian characters; but, as a fair specimen of our author's style, we shall extract the following passage:

Some of the most inquisitive investigators of antiquity among the Greeks were able to ascertain, that the majority of the legends of their mythology possessed an occult signification; that the satyrs and other strangely-formed companions of Bacchus, were simply priests of the religion introduced by him; and, in several instances, correctly interpreted the foreign terms retained from the language of the country whence he came, which were used as mystic or cabalistical phrases of invocation, among the aspirants and higher orders of this religious establishment. From an examination of which we deduce a striking proof that a general sacred tongue, having simply a *dialectical* difference in the several regions where it flourished, at one time, like the present venerable Sanscrit, concealed from profane research the more secret and elevated doctrines of religion; and from every opportunity afforded to us, in the present day, of analysing its remains, we may, with little fear of contradiction, pronounce it to have been *radically* the same as the older branch of the Sanscrit, still discernible in the Vedas. The Greeks admit that they borrowed their religion from Asiatic "*Barbarians*." Homer poetically styles the sacred and vulgar language in his day, "*the language of Gods and men*;"—and the whole system of hieroglyphics in Egypt, at Persepolis, and Babylon, evinces the ingenuity with which the sacred order enveloped

their ἀσκήματα in an obscurity impenetrable by the vulgar. To which argument might be added, that as the vernacular tongues of these countries may reasonably be supposed to have been influenced by roots and terms of the sacred language, so in Sanscrit, a large proportion of *d'hatus*, both in signification and sound resembling surviving Chaldee roots, as well as the greater part of the old Pehlevi, and some few Coptic vocables, are still discerned; by which the hypothesis, that some dialect of it once formed the sacred tongue in Babylon, Egypt, and Persia (as now is the case in India), is, as much as possible, corroborated; consequently, if, as Sir W. Jones and Captain Wilford have demonstrated, such was the origin of the Greek and Roman Theology, it is natural that we should revert to it for an explanation of the obsolete and venerated forms used in the mysteries. In Herodotus, Strabo, and Diodorus Siculus, we perceive strong intimations of the prevalence of this sacred tongue; and to Porphyry's inquiry why "*barbarous*" names were used in the symbolic worship of the Gods, Iamblichus (lib. vii. 4.) replies, "Ἔστι δὲ τούτου μυστικὸς ὁ λόγος· διότι γὰρ τῶν ἱερῶν ἰθὺν, ὥσπερ Αἰγυπτίων τε καὶ Ἀσσυρίων, οἱ θεοὶ τὴν ἑλὴν διδάλεκτον ἱεροπρεπῆ κατέδειξαν· διὰ τοῦτο καὶ τὰς κοινολογίας οὐόμεθα δεῖν τῇ συγγενείᾳ πρὸς τοὺς θεοὺς λέγει προσφέρειν, καὶ διότι πρῶτος καὶ παλαιός ἐστιν ὁ τοιοῦτος τρόπος τῆς φωνῆς;" which appears to be a direct allusion to the title of the Sanscrit alphabet—*Devanaguri*, 1. c. "*invented in the city of the Gods.*" (P. 203.)

This work is handsomely printed; we have noticed, however, that in two or three places the marks which refer to notes appear as if misplaced through inadvertency; thus in p. 11. though a Greek passage from Saint Epiphanius illustrates the subject in question, yet the asterisk referring to it immediately follows the title of an Eastern manuscript, and leads us to suspect that a quotation in Arabic or Persian has by some accident been omitted; also in p. 241, the mark of reference to Sir W. Ouseley's *Travels* is misplaced in the sentence where it now stands, since that gentleman has not mentioned the exposure of Moses; but it properly belongs to the next passage, in which Sir William's information is quoted concerning the exposure of a Persian prince. The notice of these circumstances (and they, it must be owned, are scarcely of sufficient importance to demand observation) must here close our inadequate account of Mr. Wait's very valuable work; with a continuation of which we earnestly hope to be soon gratified and instructed by the learned author.

ON THE PYRAMIDS OF EGYPT.

PART II.—[Continued from No. LV. p. 53.]

It must, I think, be confessed, that there is much in these conjoint reasons to shake the credibility of that opinion which regards the pyramids as tombs. Let us examine whether the external and internal arrangement agree more happily with that which I venture to suggest.

It is certain that there were rocks in various parts of the world, hewn into winding passages and chambers for the celebration of dark rites and mysterious trials, connected apparently with the primitive religion of mankind. They existed in Persia, in India, in Syria, in Ethiopia, in Greece, in Italy, and perhaps in Ireland.¹ A similar excavation, it appears, and to an immense extent, was employed at Eleusis, not as a temple, but rather an appendage to it. Of the same description were the caverns of Delphi and Trophonius. Both these last, which resemble each other,² were affirmed to be built by the same architect;³ and still exist, perhaps nearly in the same external state as when seen by Pausanias:⁴ for the over-formed entrance mentioned by him still exists in that of Trophonius.—(See Clarke's Travels.) The passages, however, are now blocked up by the fall of rubbish, or at least have not been permeated by modern travellers to any extent.

The cavern of Trophonius was unconnected with his temple, which was situated in an adjoining wood.⁵ It was a grotto, excavated by the chisel, 12 feet high by 6 broad. *Obelisks* were placed before the sloping entrance, which was descended⁶ by means of a ladder. When at a certain depth, the initiate found a narrow aperture, through which with his feet foremost he introduced his body with difficulty, and immediately felt himself dragged down with the violence of a torrent to the bottom of the cavern.⁵ Cakes made with honey, placed in his hands, prevented his dis-

¹ St. Patrick's caves.

² Pausanias, lib. ix. c. 37. p. 785. Both caverns bear marks of one hand.

³ Pausanias, lib. ix. c. 39. p. 788.

⁴ Timoleon descended into the cave of Delphi.—Plutarch's Life of Timol.

⁵ Scholiast on Aristophanes in Nubib. v. 508.

covering the machinery by which he was impelled. The narrow entrance, the rapid descent and small aperture, agree with the first passage of the great pyramid, and the mode of passing that aperture was not much unlike that used by modern travellers in the great pyramidal caverns. Add that there was a subterraneous entrance for the priests,¹ distinct from that used by the inquirant, a circumstance agreeing with the well entrance into the pyramid, protracted, perhaps, from the neighboring temple, and distinct from the usual inlet on the north face.

The machinery employed in the cave of Trophonius seems to indicate the use of the singular benches in the great gallery. I shall not here detail from Plutarch the nature of the mysteries acted in the inner chamber of that cave; they resembled those of Mithra and Eleusis, as far as description can be trusted. There were the same baying of dogs, and cries of children, and flashings of light, and glimpses of Elysium, as in the latter. It is sufficient for my present purpose, that similar dramatic mysteries, accompanied by excellent scenery and machinery, and probably aided by a starry orrery, were performed there; and the deduction is fair, that the Pyramids were devoted to a similar purpose.

At Malabar there is a certain hill, held sacred by the *fire worshippers*, hewn into a cavern, in passing through which, the Gentoos imagine that they purify² themselves. An entrance above leads into a slanting passage, 146 feet long, which terminates in an opening below. This passage is in some places too narrow for a person of moderate corpulence to pass. There are no caverns extant used for the Mithraic mysteries, unless those mentioned by Abulfazil⁴ are assignable to those rites. But from what we gather from Porphyry,⁵ their construction must have been very similar to the Egyptian excavations. Indeed, the inference, from the striking connexions between the two astronomico-theologies, may be fairly extended to this point. The initiation, it seems, was performed in a *cave*, converted by Zoroaster into a temple, and filled up in a mathematical manner.

¹ Pausanias, lib. ix. c. 39. p. 792.

² See paper on the Origin of the Drama. *Class. Journ.* No. 42.

³ From *πῦρ*, fire.

⁴ *Triangular excavated hills*, called Atash Gah, or places of fire, are common in the east, and attributed to the Magi or Guebres. Abulfazil says, that there are many such rocky excavations to the north of India. Ayeen Akberry.

⁵ De Antro Nymph. 254: see also Hyde, De Relig. Vet. Pers. p. 17. Anquetil, &c.

Porphyry adds, that the caves of Mithra represented the *world*: so did the pyramids: and if they comprised the symbols of the *elements*, so did the pyramids also; for their four triangular faces have preserved that meaning in chemical signs still in use. Thus, a cross meant the material universe, $\blacktriangleright \nabla \triangleleft$; analysed, the ele-

ments: e. g. Δ fire; ∇ water; \triangle air; ∇ earth. So far the analogy holds good; but much stronger proof remains: the officiating priests wore the Egyptian masks of animals,¹ and the initiates were compelled to pass seven times through fire, and seven times through water. I have before remarked, that the union of fire and water was symbolised by the pyramidal form: we may justly therefore infer that a baptism by those two elements (the Osiris and Isis of Egypt) was performed within. Apuleius indeed tells us, that seven ablutions were necessary in preparing for the Eleusinian rites. We gather from Origen, that the Mithraic candidate was obliged to pass through seven gates of trial before he arrived at the ineffable presence, after which he was declared a *Lion* of Mithra. On passing the upper gate of Capricorn, a baptism of fire awaited him; on reaching the lower gate of Cancer,* his trial was, to pass through water. Where could this trial be managed with more accuracy, than in the north and south doors of that oblique passage in the great pyramid, which seems to represent the sun's oblique passage between those zodiacal gates? But I am hurried into argument prematurely, and resume my summary. Tertullian mentions an offering of bread² by the candidates, a particular mark impressed upon them, and the symbol of the *resurrection*. Was not this last the Egyptian Tau, so explained by many commentators; which it appears was impressed on the foreheads³ of the Egyptian initiate (as extant paintings show), and which originated, perhaps, the mark mentioned in the Revelations? But why waste time in vain discussion? Osiris and Mithra, or Mizra, agree in symbol, office, even name; and Horus (light) was, like Mithra (light), an Audrosphynx. All three, with the great Osiris, are identified in the same name of Sabazæus, a translation of Noah, *rest*. Enough has been stated to make out a strong case of connexion. I shall only add, that there is extant a representation of Egyptian initiation, in which, directed by the Ibis-headed hierophant Hermes, the initiates are advancing up fourteen steps, to a figure of the tongue⁴

¹ Tertullian adv. Mars. p. 55.—Julius Firmicus.

² Ibid. de Presc. adv. Hæret.

³ Tertullian adv. Marc. p. 55.

⁴ See remarks on this hieroglyphic, *Class. Journ.* No. 42.

and eye of Osiris, implying the divine light, and “μακαρίαν ὁψιν” of Plato. There is another, in which the form of Isis, arranged quadrilaterally like the Druid GATES, embraces a figure surmounted by three steps, and divided into seven zones, in which appear fourteen planetary orbs.* (See Denon.) Is not this figure clearly connected with the seven planetary gates of the Hindoos, the Persians, and Chaldeans, and analogous to the sephyroth of the Jewish Cabbalists, in which the seventh stage divides itself into three branches or circles? Halhed testifies, that the Brahmins believe in seven planetary stages, through which the soul is destined to pass; and in the existence of fourteen SPHERES, seven below, and seven above the earth. My conclusion is, that the narrow entrance, the ascending gallery, the various platforms, portcullises and vestibules, but above all, the well, were precisely calculated for those graduated purgatory trials which Egypt thus evidently shared with India and Persia; we may add Bœotia, for a ladder was used in the cave of Trophonius, to insist only upon one coincidence.

The rites finished by placing a golden SERAPH in the bosom of the initiate, and a crown upon his head.

I am warranted by Plutarch in comparing the secret ᾠδῦτα of the Egyptian temples with the cave of Trophonius; for he expressly compares those crypts with the Theban excavations. Similar recesses were common over all the world, for, as Porphyry (de Antro Nymph.) says, it was the custom of various nations to perform rites in dens natural or artificial. He adds, that before fanes existed, caverns were devoted to the deity; and temples seem generally to have been attached to the caverns. At Cumæ there was one beneath the temple of the Sybil; at Eleusis, beneath that of Ceres; and at Tænarus there was another beneath the temple of Neptune, which was supposed to conduct to hell, and where Orpheus was recorded to have descended in search of Eurydice. So the Cimmerian cavern, by which Ulysses penetrated into the infernal realms, was perhaps attached to a temple of Hecate, if we may infer any thing from the rites employed, and the

“Barren trees of Proserpine’s dark wood.”

* Typhon tore the body of Osiris into fourteen parts; Plutarch de Iside et Osir. Kircher exhibits the body of Brahma, arranged into fourteen planetary orbs: China Illustrata, p. 155. The seven deeps of India, and seven heavens of Mahomet, are well known. The Jewish sephyroth consists of seven divisions leading to the “kingdom” in the centre, which kingdom subdivides itself into three more.

Homer's cave of the nymphs was at all events an oracular cavern, dedicated to those sea-goddesses, and placed beneath the consecrated rock of Phorceys, as that of Tænarus was scooped below the temple of Neptune. The treatise of Porphyry is to prove its identity in design with the cavern temples of Mithra. Whether he has succeeded in proving it or not, the two entrances, one for the gods, and the other for mortals, coincide with those of the pyramids, and the Trophonian cave. Nor is it unworthy of remark, that the former, like the Homeric cave, possessed its entrance for mortals in the *north* side.¹ It cannot, however, be doubted, that Homer intended to describe an initiatory cavern constructed in a rock: the symbols he describes as visible there were most probably types of the physical mysteries at that time treasured and unfolded; such as the generation, life, and death of man: and, not to be unnecessarily discursive, the whole argument of Porphyry respecting the northern and southern gates of Capricorn and Cancer, and the descent of souls from the north, is founded on Egyptian speculation, which blended theology with astronomy, and both with masonry.

One very curious circumstance proves this astronomical connexion of the Pyramids with the cave of Zoroaster, and the *antrum nympharum*: that the angle of descent in the two pyramids mentioned by Greaves, and that at Soccotra, is about 26° ;² an obliquity which very nearly agrees with that of the earth's axis. This line passes from *north* to *south*, with a similar angle of inclination to the horizon, as that of the entrance passage to the pyramid's base. I will not dilate unnecessarily on this cu-

¹ The entrances to all the pyramids hitherto opened are on the north side: see also Porphyry on the "Cave of the nymphs."

² A writer in the Quarterly Review, No. 58, has been struck with this circumstance, though he turns it to a different account; he admits that some astronomical purpose was intended, "when the passages were constructed." "These adits," he continues, "are invariably inclined downwards in an angle of 27° , more or less, with the horizon, which gives a line of direction not far removed from that point in the heavens where the north polar star now crosses the meridian below the pole." This observation appears to me incorrect as far as regards the line of direction, and if it should be proved that the inclination of the adits has hitherto been mis-stated, does not the inference make against the sepulchral theory? Does it not strain the analogy of such astronomical buildings still closer with the astronomical caves of Mithra, where we have reason to believe that the polar axis of the earth was similarly delineated, and that the northern elevated gate of Capricorn was contradistinguished from the southern and inferior gate of Cancer, as upon the artificial sphere?

rious fact; and merely remark, that it is so much in point as to furnish a very apt illustration of much mystical disquisition in Proclus, Porphyry, and the Platonists. It is an exact exemplification of what they termed the lapse of the soul through the northern gate of Capricorn, to the southern regions of Cancer, Hades, and Death.

Hic vertex nobis semper sublimis; at illum

Sub pedibus Styx atra videt, manesque profundi.

Could the oblique descent of souls from the north be better represented than by the northern oblique passage? or their painful entrance on life, than by the gradually narrowed end of that singular meatus?¹

It is requisite, then, only to search some farther connexion in the mysteries of Ceres at Eleusis, the most celebrated of the ancient world, and avowedly derived from those of Isis. As the immense² caverns appropriated to those mysteries have hitherto escaped research, it will be proper to possess the reader with as authentic an account of the latter as possible, in order that it may operate as a check upon any too speculative bias in my inference. I shall compress it into as small a compass as possible.

After seven ablutions³ in the Ilissus, a circumstance which needs no comment, the candidate was introduced, amidst the baying of dogs and hisses of serpents, into an immense subterranean, full of winding passages and gloomy recesses. His march is rude and fearful,⁴ says Stobæus, through night and darkness. Strange and terrific voices are heard, now whispering, now bursting in thunder.⁵ Intermitting flashes of tremulous light discover scowling faces and terrible spectres.⁶ Anon the earth⁷ quakes beneath his feet. And now towards the end of the celebration⁸ the whole scene is terrible; all is trembling, shuddering, swooning, and astonishment. Strange cries and howlings are heard; light succeeds darkness, and darkness light. At length fair

¹ See summary of Caviglia's discoveries, Qu. Rev. No. 58.

² "As large as a theatre,"—Strabo: built by Ictinus; of "gigantic magnitude."—Vitruvius.

³ Apuleius, *Metam.* lib. ii.

⁴ Stobæus, apud Warburton; Aristid. *de Myst. Eleusis*; Pletho *de Orac. Zor.*; Eusebius; Clem. Alex.

⁵ Lucian in *Catap.* v. i. p. 643.

⁶ Dion Chrysost. *Orat.* 12. p. 202.; Meurs. in *Eleus.* c. 11.; Orig. *cont. Cels.*, lib. iv.; Pletho *Orac. Zoro.*

⁷ Claud. *de Rapt. Proser.* lib. i. v. 7.

⁸ Stobæus, *Serm.* cxix. p. 603.

plains appear, and waving groves, and flowery meads. The dance and chorus are seen among them, and holy symphonies mingle with melodious notes. Arrived at the confines of death, after passing, says Apuleius, the threshold of Proserpine, the candidates hurried rapidly through *all the ELEMENTS*. They saw, says Plato, celestial beauty in all the dazzling splendor of its perfection, and were admitted to the *beatific vision*; and beheld "the sun shining with a pure lustre in the middle of the night."¹ I shall not enter upon the allegorical meaning of all this, which is sufficiently evident. It must be confessed, however, that the perfection of such machinery implied good actors and a *convenient theatre*. The remark applies still more strongly to the cave of Trophonius, and argues the necessity of something more than a single cavern. Timarchus, who descended into it, professed to have seen stars descending and ascending, accompanied with strange sounds, an immense gulf boiling with thick vapors, distant islands illumined by a delicious light, which changed perpetually their colors and their places, revolving on their axes, and floating on a sea, beyond which rolled two fiery torrents.

The following detached particulars of the Eleusinian rites deserve mention; during their course the initiates were crowned and clothed in white garments;² they were purified by passing the skin of the victim Bull under their feet,³ the victim being called by a BARBAROUS name; the ritual was taken from the Petroma,⁴ a sacred CHEST consisting of TWO HOLLOW CUBES; the figure of Iacchus,⁵ conjointly adored with Ceres and Proserpine, was deposited in a COFFER; and various symbols were taken from the mystic CISTA called the *Mundus Cereris*,⁶ and interpreted to the aspirant. The officiating ministers⁷ were identified with the four attending ministers of the Egyptian Serapis, and the deity like him was tricipital. The novices were finally declared "born again" and *perfect*, and dismissed with the BARBAROUS words, KOGX, OMPAX.⁸

¹ Apul. Metam, lib. ii. v. i. p. 272.

² Meurs. in Eleus. c. 12.

³ Hesychius et Suidas in Dips Kod. The same rite was practised at the temple of the Cow Ino near THALAMIS, and of Astarte, the Assyrian goddess. In the latter case, the victim's legs were placed on the votary's head. The head and skin were called by the above name of Dios Kodios.

⁴ Pausanias.

⁵ Meurs. Eleus. c. 27. Plutarch in Phoc. vol. i. p. 754.

⁶ Clem. Alex. Cohort. in gent. p. 18. and 19.

⁷ Euseb. Præpar. Evan. lib. iii. c. 12. p. 117.

⁸ Meurs. in Eleus. c. 11.

If not much be gained from the above summary as to the Eleusinian cavern, some progress is at least made by the evident connexion between the rites and actors, and the acknowledged religious dogmas of Egypt. The symbols deposited in the coffer of Ceres were EGYPTIAN: the search for Proserpine was EGYPTIAN: the four Hierophants, the King, the Demiurge, the Daduchus, and the Herald, were EGYPTIAN characters: the barbarous words were EGYPTIAN. Neither is it, I think, too much to affirm, that few buildings were better calculated for the singular machinery described, than the as singular rooms, platform, benches, anti-chambers and galleries in the Great Pyramid (leaving out of consideration what future discovery may produce); particularly if we concede to Warburton, on whose authority I have hitherto rested nothing, that Virgil described the THREE-WAYED structure of the great "Hieron Antron" of Eleusis. Of this latter the only remains are a terrace cut out of the rock, of 270 feet in length, and terminating in STEPS which ascend to a ruined chapel. Barthelemy thinks that the *dazzling image* of the Goddess was enshrined there, and that the terrace was divided into THREE GALLERIES OR CHAMBERS of initiation, the lowest of which constituted the INFERNAL SHADES.

But as a link in the chain of evidence, where positive testimony fails, there appears to have been, in Homer's time, a cavern oracle of Proteus, the same as the Babylonian Oannes, where answers were given to queries by *solving* hieroglyphics, for such is the meaning of the *binding* and *unloosing* of the god by *Mene-laüs* (see *Odyssey*), and of the various animal forms which the former assumed. Did *Ædipus* solve the hieroglyphical riddle of the sphynx in the pyramidal caverns of which it is so evidently an appendage? And is it not probable that the oldest mystic rites, those of Isis and Osiris, were performed in those religious caverns which preceded the building of temples? It is a circumstance which considerably supports this inference, that, according to Strabo, the temple of Serapis stood within as short a distance from the pyramids and the sphynx, as that of Trophonius from his oracular cave, and is supposed to have communicated with them by means of the great Memphian Necropolis. But whether that circumstance remain to be proved or not, this much is certain, that all the machinery used in the Grecian mysteries was derived from

† Porphyry de Antro Nymph.

the immediate neighborhood of the pyramids; the bark of Charon, the infernal lake,¹ the judges of the dead, and the meadows of Elysium.²

Let us examine the account which Virgil has given of these *very regions*, connected with the rites of *initiation*, as they were copied from those of Isis and transferred from some cavern temples in or about the pyramids: for so far the induction reaches. I stay not to inquire whether Warburton has proved his point or not. Too great a length added to the chain of argument weakens it in proportion. It is sufficient that Virgil has described the regions of the dead, the *Ædes Plutonis*, and the Elysian fields.

The sum of what may be thus collected amounts to this; that the entrance was sloping and dark, that the main passage divided itself into three parts, that one of those passages led to the regions of torment, and that within it was a deep pit. This account agrees surprisingly with the inward structure of the great pyramid—the obscure and sloping entrance—the three ways—and the deep pit, which communicated, no doubt, with the subterranean city of the dead.

In short, it occurs to me, that in all the traditional descriptions of hell, a certain leading idea, connected with the great pyramid, seems to be mixed up. I refer to its triangular external form, and three-fold internal division, which seem to imply the rites of a triple deity. Hecate was painted of three colors, and Pluto, like Seva his prototype, to whom pyramids and tridents are sacred, had three eyes. It appears also that the Egyptians used none but the three primitive colors in their sacred paintings, with which those employed by Moses in the tabernacle, and by the Brahmins in their twisted girdles, agree. Nothing certainly can be a more beautiful nor purer emblem of the trinity than *trium light!* The seven Jewish lights or Sephyroth resolvable into one central circle, and surmounted by three radical lights, curiously agree with the present phenomena of colors. Thus Hecate, the goddess of hell, is *triple*.³ The emblem of the Egyptian Pluto,

¹ The lake is still named the Birket al Caroun. Nor is it improbable that the shore of Egypt in the time of Proteus extended little farther than Menphis, as Homer seems to imply. Herod, lib. ii. c. 4.

² Derived from *Elizout*, blessedness.

³ It is very remarkable that she is called Trivia, from the meeting of three ways. So the cavern temple of the Indian Pluto, Seeva, at Elephantia, contains an image of three heads, approached by three intercolumnar ways.

the guardian dog, had three heads; Serapis himself was tricipital; the ways were three; there were three judges, three regions, three rivers, and three furies; and the passages were thronged with tri-form animals, such as Chimæras, Gorgons, &c. And, lastly, the ghost-compelling caduceus of Mercury was three-fold; so is the *trident*al sceptre of the Indian *Pluto* (Seevah), which stands conspicuous on the top of his *pyramidal* fanes.

Perhaps these circumstances alone might not exert much influence on the question; but, supported by the testimony before adduced, they throw some weight into the scale. Hitherto, every thing quadrates with the theory, that the pyramids were devoted to rites of initiation. Let us see how that hypothesis squares with what we know of the funereal rites of Apis or Osiris, called Pluto and Serapis by the Greeks, Bacchus Bugenes, and Tauriformis; for my more particular position is, that the mysteries therein performed were the mysteries of this deity.

The mysteries of Osiris and Isis suggested those of Bacchus and Ceres in Greece. Those of Bacchus and Osiris may perhaps be identified, but in those of the Eleusinian Ceres the search for Proserpine was substituted for that of Osiris. Nevertheless, there was but a slight shade of difference, for the great triple image of Bacchus, Ceres, and Proserpine, at Eleusis, agrees in all respects with the Egyptian trinity of Osiris, Isis, and Bubaste, or Hecate. I feel assured that I may spare myself and the reader the proof of this identity, so voluminously handled, and shall therefore occupy it as a conceded ground. Osiris was represented by an ox, as Isis was by a cow. Under that form he received the name of Apis, which seems to imply a measure of time, and agrees with his destination; for after twenty-five years he was drowned in a *sacred well near Memphis*, and buried in *certain caverns known only to the priests*, and kept as a profound secret. It was at this burial,² that the gates of Cocytus and Avernus, being thrown open, grated awfully on their mournful hinges.³ After a certain time he was re-produced to the adoring multitude. The dam of the sacred animal was kept in a consecrated stable near him.

A similar resurrection is attributed to his prototype Osiris.

¹ Macrob. Sat. lib. i. c. 20.

² Plutarch de Iside et Osiride, p. 356.

³ Diod. Sic. lib. i. p. 13.

The mystic fables¹ related of that monarch are well known; his dispute with Typhon, the deposition of his body in an ark which floated to Biblus, his dismemberment *into fourteen parts*, the search made by Isis for his body, the conformation of the parts into so many separate images, their separate secret inhumation,² and the defunct deity's subsequent revival in the form of an ox. It appears from Plutarch, that after three days' burial, the priests gave out that he was risen from the dead, and a voice was heard proclaiming, 'The God of all things is born.' This story is partly confirmed by a father of the church. "They deplore," says he, "annually with deep lamentations and shaved heads the murder and burial of Osiris, over the buried image of that monarch. When they have practised these things a certain number of days, they pretend they have found the remains of the mangled body and break out into extravagant joy."³

¹ Plutarch. de Iside et Osiride, p. 358.

² Plutarch says that "Isis, wishing to keep the burial-place of her husband unknown, after finding the dispersed parts of his body, made each part with wax and aromatics into the form of a man; and, assembling the priests, conferred on each of them an image of Osiris, adjuring them to keep the secret of his sepulchre, and worship him in their *ADDITA* as a god. For which reason, even now-a-days, every priest affirms that *he has buried Osiris*; that is to say, passed the rites of initiation!!"—Plutarch. de Iside et Osiride.

³ The Greek funeral festival called *Nænia* is evidently of Egyptian original, derived from *Nen* (child), and agreeing with the funeral wailings for *Maneros* (perhaps the Magian *Manes*). It is curious that the Chinese feast of Lanterns, which resembles the Isiac festival of Lamps, was instituted for the loss of a king's daughter reported to be drowned. They have a lake covered with the lotus, which they say is the remnant of a great deluge, and which overflowed several wicked nations; from which a boy, who was deposited in an ark or cradle, was the only individual that escaped. See Kircher's *Plate, Chin.* illustr. p. 176.

ἈΣΠΑΣΙΟΥ ΣΧΟΛΙΩΝ ΕΙΣ ΤΑ ἨΘΙΚΑ ΤΟΥ
ἈΡΙΣΤΟΤΕΛΟΥΣ ἘΠΙΤΟΜΗ.

E Codd. MSS. Græce primus edidit H. HASE, Statuarum antiquarum Dresdæ publicus Custos.

Quæ de Aspasio Commentariorum in libros Aristotelis de moribus auctore comperta habemus, paucissima sunt. Patria ignoratur. De ævo nihil certi constat. Eudoro et Evarmosto¹ posteriorem Aspasium fuisse, Alexandri Aphrodisiensis ad Aristot. Metaphysic. I. i. c. 6. commentatio docet. Augusti æqualem vel unus Galeni² locus, ubi Aspasi quidam discipulus tanquam insignis præceptor commemoratur, vel illud indicasse videbatur, quod quæ christianum cognitum faciant hominem nulla vestigia.

Eundem nostrum Aspasium, cujus hic prodierunt fragmenta, jure habemus atque auctorem vulgatæ jam diu in viii. Nicomacheorum librum commentationis, de quo optime Schleiermacherus, v. cl., Commentatores Nicomacheorum in quæstionem vocans, nuperrime sentiit.³

Commentarii ipsi Aristotelis verba abusâ explicantes, ita ut sensum sæpius denuo implicent, integriores leguntur in Codicibus Mss. bibliothecarum Italarum et Regis Christianissimi Parisiis. Sunt vero, ut ex locis insignioribus hic excerptis satis apparebit, tantopere verbis, rebus minime dilatati, ut cartæ jacturam consideranti in his acquiescendum esse satius visum sit. Quæ eruditionis speciem cujuscunque præ se ferre videbantur, jam omnia religiose servata hic leguntur. Non penitus vero lucusque hæc fragmenta delituerunt. Commentariorum græcorum, qui Aldorum cura prodierunt, latinus interpres, Bernardus Felicianus, hinc illinc libro suo locos Nostro desumptos adjecit, quorum singulorum ubique hic invenies redditam rationem.

Minuent vero hæc fragmenta, opinor, desiderium Aspasi, celebris, uti perhibetur, peripatetici, ejusque deperditorum συγγραμμάτων, quum quid boni præstiterit ab Alexandro reli-

¹ Evarmosti nomen, ut in Buhlii indice interpretum Aristotelis græcorum, ita in Fabricii quoque Bibl. Gr. omissum. Prorsus incognitus. Eudorus peripateticus Stabone fuit anterior, qui illius I. xvii, c. 1. mentionem fecit.

² De cognosc. et curandis animi morbis. Opp. T. iv, p. 352. ed. Paris.

³ Ueber die griech. Scholien zur Nikomachischen Ethik des Aristoteles, in Volume Actuum Soc. litter. Berolin. cui index: Abhandlungen d. histor. krit. Klasse der K. Pr. Ak. d. WW. aus d. Jahren 1816-1817. p. 263-276.

quisque Aristotelis græcis interpretibus jam traditum credere possis, nisi hæc ipsa nunc primum græce prelo submissa fragmenta explicationibus alienis interpositis ab homine parum sagaci ita reformata tibi persuasurus sis. Difficile enim, sicut in aliis Aristotelicorum librorum commentariis, hic quoque erit dictu quid ex primo interprete fluxerit, quid de propriis seriores addiderint grammatici. Præsidia vero quibus usus est editor, ad textum hoc modo constituendum hæc fuerunt:

P. a. Cod. regius Parisinus, numero 1902 signatus, chartaceus, formæ in 4°. longioris, seculi xvi.

P. b. Cod. iterum Paris. numero 1903 insignis, chartaceus idem, in 4°. sec. xvi. uterque, ut proximus, mutilus, a scriba parum gnaro confectus.

P. c. Cod. Par., N. 1927, olim 2106, Mediceus, chartaceus, sec. xv.

VR. a. Cod. Vaticanus, Bibliothecæ reginæ Suecorum Christinae, N. 122 signatus, chartaceus, in 4°. recentissimus, in margine a manu docta emendatus.

V. b. Cod. Vaticanus, N. 1622, in fol. chartaceus. Uterque ex antiquiore melioris notæ Codice sumtus.

VR. b. Cod. Vaticanus Bibl. reginæ Christinae N. 178. chartaceus idem, in 4°. admodum recens, sed ab eadem manu hinc illinc correctus.

Fl. a. Cod. Florentinus, Bibl. Laurentianæ, plutei lxxxi. n. 14. membranaceus in fol. sec. xv.

Fl. b. Cod. Florentinus, Bibl. Laurentianæ, plutei lxxxv., n. 1., bombycinus, in fol. sec. xiv. Hic Codex reliquis ut ætate, ita scriptura præstantior, 'Ωκεάνου nomine vulgo celebratur.

Ἀσπασίου Σχόλια εἰς τὰ Ἠθικὰ τοῦ Ἀριστοτέλους.

[PARS I.]

Ἡ περὶ τὰ ἦθη ¹ πραγματῖα καὶ μάλιστα πολιτικὴ ἠθικὴ, κατὰ μὲν τὸ ἀναγκαῖον ² προτέρᾳ ἔστι ³ τῆς θεωρητικῆς φιλοσοφίας, κατὰ δὲ τὸ τίμιον ὑστέρᾳ. ἥ μὲν γὰρ ἀδύνατον καλῶς ζῆν μὴ σώφρονας ὄντας καὶ δικαίους καὶ ὅλως τὸ ἦθος κεκοσμένους ⁴ καὶ εἰσσυμμετρίαν τινὰ τὰ τῆς ψυχῆς πάθη καταστήσαντας, ταύτῃ δόξειεν ⁵ εἶναι ἀνγκαῖα ἡ πολιτικὴ καὶ ἡ ⁶ ἠθικὴ καὶ ⁷ διὰ τούτο πρότερον. οὐδὲν γὰρ πλέον ἀνίει ⁸ οὐδ' εἰ

¹ ἠθικὰ in marg. V. a.

² καὶ μὴν τὸ ἀναγκ. VR. a. Par. b. incipit ab his verbis.

³ Sic Flor. Par. πρὶ, Vat. a. in textu ἔπὶ τῆς, in marg. ἔπὶ ἡ βιβλ.

⁴ κεκοσμημένους Fl. a.

⁵ Paris. a. δοξει.

⁶ Vat. et Flor. car. ἡ.

Fl. a. δ' ἡ.

⁷ Abest a Par. b. ; Vat. a. b. ἀνίει ἡ βιβλ.

τις πᾶσαν γνῶσιν καὶ θεωρίαν κτήσαιοτο, μὴ πεκαυδευμένος τὸ ἦθος· ἥ δὲ περὶ τῶν τιμιωτάτων καὶ θεωτάτων ἡ σοφία πραγματεύεται¹ καὶ θεωρεῖ τὰ τῆς φύσεως ἔργα καὶ ἔτι ἄλλα πολὺ ἀμείνω καὶ κρείττω τῶν ἐκ φύσεως συνεστῶτων ὧν ἐστὶν ἡ πρώτη φιλοσοφία, θεωρητικὴ ταύτη, προτέρα καὶ τιμιωτέρα λεγοίτ' ἂν ἡ θεωρητικὴ· ὥς γὰρ τὰ ὑποκειμένα ἔχει πρὸς ἄλληλα, οὕτως καὶ² αἱ περὶ αὐτὰ ἐπιστῆμαι. ἔστι δὲ³ πάντων⁴ τιμιωτέρα καὶ κρείττω περὶ ἧς ἡ σοφία τῶν ὑπὸ τὴν πολιτικὴν καὶ ἠθικὴν. ὥστε πόλλω ἂν εἴη τιμιωτέρα τούτων ἡ σοφία. καὶ γὰρ εἰ μὲν ἄνευ σώματος ἦμεν, οὐδὲν ἂν εἶδει τὴν φύσιν ἡμῶν ἄλλο ἔχειν ἔργον ἢ τὴν θεωρίαν· νῦν δὲ ἡ τοῦ σώματος φύσις ἡδοναῖς καὶ λυκαῖς συνεζευγμένη σαματικαῖς ἐξ ἀνάγκης ἐποίησεν⁵ ἡμᾶς ἐπιμελεῖσθαι καὶ σωφροσύνης καὶ ἐγκρατείας καὶ πολλῶν ἄλλων τοιούτων⁶ ἀρετῶν, ὧν οὐκ εἰκὸς μετεῖναι τῷ θεῷ διὰ τὸ μῆτε ἡδονῶν μῆτε λυπῶν σαματικῶν μετέχειν.⁷ ἐξ ἀνάγκης οὖν τοῦ σώματος φαινόμεθα τὴν πλείστην περὶ τὰ ἦθος ἐνδιμέλειαν⁸ πορίζεσθαι,⁹ ἐπεὶ καὶ ἡ δικαιοσύνη καὶ ἡ φρόνησις, ὧν τὸ θεῖον δοκεῖ μετέχειν, πολὺ μὲνλείπονται τοῦ θεοῦ. δεόμεθα δὲ αὐτῶν διὰ τὰς ἀδικίας καὶ πλεονεξίας¹⁰ τὰς ὑπ' ἀλλήλων γινομένας. ἐπεὶ τό γε¹¹ θεῖον εἰκὸς ἐστὶ ἐπὶ¹² δικαιοσύνης πρὸς ἡμᾶς μόνῃ χρῆσθαι τῇ θεωρητικῇ¹³ καὶ ἐν τούτῳ διατελεῖν. ὅτι μὲν οὖν τιμιωτέρα ἐστὶν ἡ σοφία τῆς πολιτικῆς, ἐκ τούτων καὶ τῶν τοιούτων ἂν τις κατανοήσκειν.¹⁴ ἡ δὲ ἠθικὴ καθάπερ προείρηται ἀναγκαιοτάτη, ἡμῖν δὲ, καὶ πρώτως ταύτην ἐπιτηδεύειν προσήκει καὶ λόγῳ καὶ ἔργῳ. ὥσπερ καὶ Σωκράτην ἡξίου, οὐκ ἀτιμάζων τὴν περὶ τὰ θεῖα γνῶσιν, καὶ τῶν φύσει συντεινόντων παρίεις¹⁵ τὴν ἐπιστήμην καὶ περιττήν,¹⁶ ἀλλ' ἀναγκαίαν ἡγουμένους τὴν τοῦ ἦθους ἐπιμέλειαν. Καὶ οἱ Πυθαγόρειοι δὲ πρώτων ἐκπαίδευσαν τοὺς συγγινόμενους καὶ ἤθεσι καὶ λόγοις. φαίνεται¹⁷ δὲ ὁ Ἀριστοτέλης περὶ πλείστου ταύτην τὴν διδασκαλίαν ποιεῖσθαι, λέγει δὲ¹⁸ αὐτὴν εἶναι περὶ τοῦ ἀνθρωπίνου τέλους, ἧτις¹⁹ ἐστὶν ἡ εὐδαιμονία. ἧ δὲ λέγει ἔχουσιν οὕτως.

Πᾶσα τέχνη. πρῶτον μὲν²⁰ ὃν ρητέον περὶ τέχνης καὶ περὶ μεθόδου ἐστὶ καὶ περὶ πράξεως καὶ προαιρέσεως. λέγεται δὲ τέχνη παρ' αὐτοῖς τριχῶς. καὶ γὰρ τὸ γένος τῶν τέχνων ἀπάσων τέχνη λέγεται. διαιροῦσι γὰρ τὰς τέχνας, λέγοντες τὰς μὲν ποιητικὰς, τὰς δὲ θεωρητικὰς. ὀρίσαιοτο ὅτι τις

¹ Bar. b. πραγματικῇ.² ὅ Fl. a.³ ὅ Fl. b, Par. b. ἐπὶ δὲ.⁴ Car. πάντων Par. b.⁵ ἐποίησαν Par. a.⁶ Car. τοιούτων Par. b.⁷ τίχιν Par. b. Fl. a.⁸ μελίας P. b.⁹ πορίζεται, in marg. ἡ βιβλ. ὅτι, ἐπιμέλειαν πορίζεσθαι. Mutilus h. l. Fl. a.¹⁰ Car. καὶ πλεον. V. a. et Fl. a.¹¹ γε abest a P. b. et Fl. a.¹² P. a. et Fl. a. car.¹³ προνοήσθαι τῆς θεωρητικῆς P. a. et Fl. a.¹⁴ κατανοήσκει V. a. et Fl. a.¹⁵ παρίεις V. a. et Fl. a.¹⁶ ας περιττήν in marg. Vat. a. car. his vocib. Fl. a.¹⁷ Fl. a. mutilus h. l.¹⁸ V. a. ex libro Ms. in margine.¹⁹ Cod. Fl. a. hoc loco mutilissimus.²⁰ V. a. in margine ex l. Ms.

τὴν οὕτω λεγομένην τέχνην σύστημα ἐκ θεωρημάτων, εἰς ἓν τέλος φερόντων. ἄλλως δὲ λέγουσι τέχνην τὸ κοινὸν τῆς πρακτικῆς καὶ τῆς ποιητικῆς. διαιροῦσι γάρ, τὸ μὲν τέχνην λέγοντες, τὸ δὲ ἐπιστήμην¹ ὀνομάζοντες. τὴν δὲ τοιαύτην υπογράφειεν ἂν τις, σύστημα ἐκ θεωρημάτων εἰς πράξεις φερόντων ἢ ποιήσεως. ἰδίως δὲ καλεῖν εἰώθασι τέχνην τὴν ποιητικὴν. ἀποδίδωσι δὲ αὐτῷ λόγον ὁ Ἀρ. λέγων· τέχνη ἐστὶν ἕξις μετὰ λόγου ποιητικῆ. λόγον δὲ λαμβάνει οὔτε τὸν ἐπαγωγικὸν οὔτε τὸν συλλογιστικόν, ἀλλὰ τὸν ἀπλοῦν καὶ τεχνικόν, ᾧ χρῶνται οἱ δημιουργοὶ τῶν τεχνῶν. ποιήματα μὲν γὰρ ἔστι καὶ τὰ τῶν ἀλόγων, οἷον τῶν μὲν μελισσῶν τὰ κηρία, ἀραχνῶν δὲ τὰ ἀράχνια καλούμενα. ἀλλ' οὐδὲν τούτων μετὰ λόγου ποιεῖ, ἀλλ' ὁρμῇ φυσικῇ χρώμενα τὰ ζῶα. τὰ δὲ τεχνικὰ ποιήματα λογικῶν ἐστι ποιήματα, καὶ τῷ λόγῳ χρωμένων. περὶ μὲν οὖν τέχνης τὰута εἴρησθω.—τὴν δὲ μέθοδον ἔνιοι μὲν εἰώθησαν κατὰ ταύτην τῇ τέχνῃ καὶ ἐκ παραλλήλου εἴρησθαι. ἔνιοι δὲ δύνανται ὁμοίως² ἔχουσιν πρὸς τὰ ὑφ' αὐτὴν ἀντικείμενα. ἔστι μὲν γὰρ καὶ τῶν λογικῶν ἕκαστην τέχνην ἐπιστήμην ἀκοῦσαι τῶν ἀντικειμένων. οἷον ἡ ἰατρικὴ ὑγιεινῶν καὶ νοσερῶν. ἀλλ' οὐ πρὸς ἅμφω ὁμοίως ἔχει, ἀλλὰ τὸ μὲν προηγουμένως αἰρεῖται. τὸ δὲ γινώσκει μόνον. ῥητορικὴ δὲ καὶ διαλεκτικὴ εἰσὶ μὲν ἐπιχειρητικαί, ἀλλ' ὅμως ἔχουσι πρὸς τὸ ἐπιχειρεῖν τὰ ἀντικείμενα, ἐπεὶ δὲ φαίνεται καὶ τὴν πολιτικὴν ἢ ἠθικὴν μέθοδον ὀνομάζων, οὐ μόνον³ τὴν διαλεκτικὴν καὶ τὴν ῥητορικὴν. ἔνιοι ἔρασαν μέθοδον ὀνομάζεσθαι πᾶσαν δύνανται ἢ ἔξιν τὴν⁴ ὡς ἐπὶ πολὺ. εἰκάσι δὲ καὶ οὗτοι ἀπολελεῖσθαι τῆς τοῦ ὀνόματος χρήσεως. μέθοδον γὰρ ὀνομάζει καὶ τὴν πρώτην φιλοσοφίαν καὶ τὴν περὶ ἀποδείξεως ἐπιστήμην. εἶπεν οὖν μέθοδον εἶναι ἔξιν θεωρητικὴν. τῶν ὑφ' αὐτὴν⁵ μετὰ λόγου ἐπακτικοῦ ἢ συλλογιστικοῦ. καλεῖσθω δέ μοι συλλογισμὸς κοινῶς⁶ καὶ τὸ εὐθύμημα,⁷ ἐπαγωγὴ δὲ καὶ τὸ παράδειγμα. εἰκότως δὲ μέθοδος πᾶσιν ἢ τοιαύτῃ λέγεται. ὁδὸς⁸ γάρ ἐστὶν τις ἢ διὰ συλλογισμοῦ καὶ δι' ἐπαγωγῆς δεξις. καὶ μέθοδος ὡς ἀληθῶς. τὴν δὲ πράξιν ἔνιοι μὴ ἀπέδοσαν ἐνέργειαν⁹ λογικὴν. κατὰ δὲ τοῦτο λέγοιτ' ἂν καὶ ἡ θεωρία πράξις, ἐνέργεια γὰρ¹⁰ λογικὴ. λέγεται δὲ πράξις καὶ ἡ κατὰ πρακτικὴν ἐπιστήμην ἐνέργεια. πρακτικαὶ δὲ λέγονται μὲν κοινῶς πᾶσαι, ὧν μὴ ἔστι ποιήματι ἄλλο παρὰ τὴν¹⁰ πράξιν, οἷον ὀρχηστικὴ καὶ αὐλητικὴ. ἰδίως δὲ ἦτε πολιτικὴ καὶ ἠθικὴ πρακτικαὶ λέγονται, καὶ πράξεις τὰς περὶ τὸ καλὸν καὶ αἰσχρὸν ἐνεργείας.

¹ Addit Fl. a. τὴν θεωρητικὴν πᾶσαν ἐπιστήμην.² Paris. Codd. ὅμως.³ Incipit his verbis Cod. Fl. b. fol. 360. v.⁴ εἰς τῶν Fl. b. ἐκ τῶν Val. b. et Florr.⁵ αὐτῶν Paris. a. b. τοῦ αὐτῶν Fl. b.⁶ Car. κοινῶς Fl. a.⁷ ἐνθυμ. Fl. b.⁸ V. a. in marg. ἢ βίβλ.· δύναμις ἢ διὰ συλλογισμοῦ καὶ δι' ἐπαγωγῆς· δεκτικὴ, ὡς ἀλλαχοῦ εἴρηται.⁹ Car. ἐνέργειαν Fl. a. et V. a. ex libro Ms. in margine.¹⁰ περὶ Fl. a. et V. a.

Fl. b. et a.

Περὶ δὲ προαιρέσεως ἐρεῖ μὲν καὶ αὐτὸς προελθών. τοσοῦτον δὲ προληπτέον, ὅτι καὶ ἔστιν ἡ προαίρεσις ὁρεξὶς βουλευτική. ἐπειδὴν γὰρ τις βουλευσάμενος¹ ἔλθται, καὶ ἡ ὁρεξὶς ἑπακολουθήσῃ τῷ λογισμῷ, καὶ ἀνάπαλιν ὁρεχθεὶς² καὶ βουλευσάμενος ἔλθται· προαίρεσις τὸ³ τοιοῦτον ἔστιν. διόπερ αἷτε ἀρεταὶ καὶ αἱ κακίαι προαιρέσεις τινές. τῶν μὲν γὰρ ἀρετῶν ὅτε λογισμὸς καὶ ἡ⁴ ὁρεξὶς ἀγαθῇ, τῶν δὲ κακῶν τοῦναντίον.

Πᾶσα δὲ φησι τέχνη καὶ πᾶσα μέθοδος κ. τ. λ.

Vat. b. fol. 93. a. Vat. a. fol. 7. a.

Ἡ δὲ δύναμις πολλαχῶς παρ' αὐτοῖς λέγεται⁵ καὶ γὰρ τὰς ἑξῆς δυνάμεις λέγουσι, ἐνίοτε δὲ τὸ ἄμεινον μέρος τῶν ἑξῶν. τὴν μὲν γὰρ ὑγίειαν δύναμιν, τὴν δὲ νόσον ἀδυναμίαν· ἔστιν δὲ ὅτε ἐπιτηδεότητα δύναμιν ὀνομάζουσιν· οἷον τὸν παιδᾶ ἔχειν δύναμιν πυκτικὴν. τὸ δὲ αὐτὸ τοῦτο καὶ δύναμιν λέγει· ὀνομάζει δὲ δυνάμεις καὶ τὰ ἀγαθὰ ἐκεῖνα, οἷς ἔστιν εὐ καὶ μὴ εὐ χρῆσθαι. οἷον πλῦτον καὶ ὑγίειαν. λέγουσι δὲ δυνάμεις ἐνίοτε τὰς ὑμoίως ἐχούσας πρὸς τὰ ἀντικείμενα τῶν ὑφ' αὐτάς, οἷον ῥητορικὴν καὶ διαλεκτικὴν. ἔοικε δὲ νῦν λαμβάνειν δύναμιν ἀντὶ τῆς ἑξῆως—

Περὶ εὐδαιμονίας.

Cod. Vat. a. fol. 13. a.

Cod. Vat. b. fol. 95. a.

Διαφέρειν δὲ οὐδὲν ἡγεῖται νέον τὴν ἡλικίαν καὶ τὸ ἥθος νεαρόν. οὗτοι δὲ εἰσιν οἱ κατὰ πάθος ζῶντες, οἷοιπερ οἱ ἀκρατεῖς. τοῖς δὲ κατὰ λόγον τὸν φύσει παραγινόμενον τοῖς ἀνθρώποις, ἀπὸ τίνος ἡλικίας δυνάμεις ποιεῖσθαι τὰς ὁρέξεις, πολλοῦ ἂν ἀξίον εἴη τί περὶ τούτων εἰδέναι. πρὶν δὲ εἰπεῖν περὶ ἂν ἑξῆς λέγει, ἀξίον ἀπορῆσαι πῶς τὴν εὐδαιμονίαν τέλος τῆς πολιτικῆς εἴρηκε. ἐν μὲν γὰρ πολιτικῇ πρακτικῇ τί ἔστιν, πάσης δὲ πρακτικῆς ἐπιστήμης τέλος πράξεις, ὥστε ἡ εὐδαιμονία ἐν πράξει· δοκεῖ δὲ αὕτη εἶναι ἐν θεωρίᾳ καὶ τόγχε μέγιστον τοῦ τέλους ἐν τούτῳ. ἀρ' οὖν κατὰ πράξιν λέγει τὴν ἐνίαν τοὺς πρώτους λόγους, ὅθεν καὶ φησι ὁρεξίαν ὅ ἂν τῆς κυριότητος ὡς ἂν τὴν δόξαν ἐκτιθεμένος τὴν περὶ τῆς εὐδαιμονίας. εἴτα προῖων ἀκριβοῖ τὸν περὶ αὐτῆς λόγον καὶ φησιν ἐνέργειαν εἶναι κατ' ἀρετὴν τέλος, ὥστε εἶναι αὐτὴν τέλος τῆς τελείας ἀρετῆς. αὕτη ὅ ἔστιν ἡ ἐκ πασῶν τῶν ἀρετῶν τῶν τε πρακτικῶν καὶ τῶν θεωρητικῶν. ἡ δὲ δίττην τίθεται τὴν εὐδαιμονίαν· τὴν μὲν πρακτικὴν, ὡς ἀτελεστεράν, τὴν δὲ ἐξ ἀμφοῖν τελειότεραν (ἣ ἔστιν πῶς εἰπεῖν τὴν μὲν εὐδαιμονίαν θεωρητικὴν ἅμα καὶ πρακτικὴν οὖσαν τέλος· εἶναι τῆς πολιτικῆς. οὐδ' προστάττει αὐτὴ τοὺς μέλλοντας ἀρίστους τῶν πολιτικῶν ἔσσεσθαι, μὴ μόνον πρακτικούς, ἀλλὰ θεωρητικούς εἶναι. δοξάζει δ' ἂν κατὰ γὰρ τοῦτο ἐλάττων εἶναι ἡ σοφία καὶ ὅμως ἡ θεωρητικὴ ἐπιστήμη τῆς

¹ Fl. a. solus habet.

² Carent Paris.

³ ἡ λέξις V. a. et Fl. a.

⁴ Carent τὸ Paris.

⁵ V. b. γίνεται παρ' αὐτοῖς.

πολιτικῆς, εἴγε ἢ μὲν προστάττει, ἢ δὲ προστάττεται. ἀλλὰ ταύτην γε λύει τὴν ἀπορίαν προῖων. φησὶ γὰρ τὸ μὴδὲ κωλύειν τὴν ἐλάττω προστάττειν περὶ τῶν κρείττωνων οἷον ἢ πολιτικῆς, καὶ νέους θεῶν κατασκευάζεσθαι καὶ σέβειν αὐτοὺς, οὐ δὴπου κρείττων οὐσα τῶν θεῶν. τὸν αὐτὸν δὲ τρόπον καὶ περὶ τῆς σοφίας ἐπιτάττειν ἡγοί μὲν πολλοὶ, θειοτέρων καὶ τιμιωτέρων ἐπιδείκνυσιν. ἐπεὶ δὲ περὶ τούτων ἡπόρηται πάλιν ἐπὶ τὸν συνεχῆ τοῖς εἰρημένους λόγοις ἐπανέλθωμεν. ἀναλαβὼν δὲ λέγει τὸν ἐξ ἀρχῆς λόγον. πᾶσα πρᾶξις καὶ προαιρέσεις ἀγαθοῦ ὀρέγεσθαι. ἐν μὲν τῇ γνώσει τὴν ἐπιστήμην καὶ τὴν μέθοδον, ἐν δὲ τῇ προαιρέσει τὴν πρᾶξιν, ἐπεὶ αἱ πράξεις ὡς ἀπὸ προαιρέσεως ἐνεργοῦνται, τί οὖν ἐστὶν τὸ τέλος τῆς πολιτικῆς, ἢ τὸ ἀκρότατον τῶν πολιτικῶν ἀγαθῶν. ἀλλ' οὐκ ἀλόγως προσέθηκε πρακτῶν. ἀλλ' ἐπειδὴ ἀπλῶς μὲν ἀκρότατον ἀγαθὸν τὸ πρῶτον ἄγχιον, τῶν δὲ πρακτῶν ἡ εὐδαιμονία, περὶ ἧς νῦν ἡ σκέψις. τὸ μὲν οὖν ὄνομα ταυτὸν ὑπὸ πάντων ὁμολογεῖται. εὐδαιμονίαν γὰρ ὀνομάζει τὸ ἀκρότατον τῶν τέλων. τὸ δὲ εὖ ζῆν καὶ τὸ εὖ πράττειν ταυτὸ ὑπολαμβάνουσιν τῷ εὐδαιμονεῖν, ταῦτα δὲ προσέθηκε καταβαλλόμενος ἤδη τὰς ἀρχὰς εἰς τὴν αὐτοῦ περὶ εὐδαιμονίας δόξαν. ἐν πράξει γὰρ αὐτῇ καὶ ἐνεργείᾳ τιθέμενος προσάγεται ἡδὴ τῶν πάντων ἀνθρώπων ὁμολογίαν, ὡς ἀπὸ τῆς ἀληθείας ἀγομένων ἐπὶ τὸ εὖ ζῆν καὶ τὸ εὖ πράττειν. καὶ τὸ ¹ εὐδαιμονεῖν μὴδὲν ἀλλήλων διαφέρειν. ἀλλ' οὖν ὀνόματι μὲν τῷ αὐτῷ ² πάντες ὀνομάζουσιν, εὐδαιμονίαν λέγοντες. περὶ δὲ τῆς εὐδαιμονίας τί ἐστὶν, ἀμφισβητοῦσι. καὶ οὐ μόνον τοῖς σοφοῖς οἱ πολλοί, ἀλλὰ καὶ αὐτοὶ ἀλλήλοις. συμμεγαθισθέντες κατὰ τὴν αὐτοῦ χρεῖαν τὴν εὐδαιμονίαν, ζῖνοι ὅς ὦντο τάγαθόν ἄλλο τι εἶναι παρὰ τὴν εὐδαιμονίαν, τὴν ἰδέαν ³ τοῦ ἀγαθοῦ. τοῦτο γὰρ ἡ εὐδαιμονία μὲν, οὐκ ἐδόκει εἶναι ἀνθρώπινη, ἢ δὲ γνώσις αὐτοῦ εὐδαιμονία. τὸ μὲν οὖν πάσας ἐξετάζειν τὰς δόξας, αἷς μάταιον παραιτεῖται. τὰς δὲ ἡ μάλιστα ἐπιπολαζούσας ἢ δοκούσας ἔχειν τινὰ λόγον ἐξετάζειν ἐπαγγέλλεται. ἀξιοῖ δὲ λανθάνειν ὅτι διαφέρουσιν οἷτε ἀπὸ τῶν φύσει ⁴ ἀρχῶν λόγοι, ⁵ καὶ οἱ ἐπὶ τὰς φύσει ἀρχὰς. ἐσονται γὰρ αἱ ἀρχαὶ, αἱ μὲν φύσει, αἱ δὲ ὡς πρὸς ἡμᾶς. εἴρηται δὲ περὶ τούτων καὶ ἐν τοῖς φυσικοῖς.

Cod. P. b. fol. 9. 6. P. c. f. 96 b.

VR. a. fol. 18. a. V. b. f. 96 b.

Εἰ μὴ θέσιν διαφυλάττει, τουτέστιν παραδοχὸν λόγον. εἰρησθαι δὲ φησι περὶ τούτων καὶ ἐν τοῖς ἐγκυκλίοις. ἐστὶ γὰρ αὐτοῖς προβλήματα ⁶ ἐγκύκλια παντοδαπά, ⁷ διὸ καὶ ἐγκύκλια ὀνομάζετο, διὰ τὸ ἐγκυκλίως ⁸ αὐτοὺς καθημένους ἐπιχειρεῖν εἰς τὸ προτεθῆν, ἢ διὰ τὸ ἐν κύκλῳ ⁹ περὶ στωίας ἀκροᾶσθαι. διὰ δὲ τοῦ θεωρητικοῦ βίου ὕστερον ἐπισκέψα-

¹ το Fl. a. et b. reliqui τῷ.

² αὐτῷ Fl. a. et b., reliqui τῷ.

³ τῷ Fl. b. addit.

⁴ σφῆς Fl. b.

⁵ λόγοι Fl. b.

⁶ προβλήματα VR. a.; V. b. Fl. a.; et quidem πρόβλημα ἐγκύκλιον, ἢ βίβλος in marg. VR. a.

⁷ παντοδαπά V. b.

⁸ ἐγκυκλίως P. a.; V. b.; Fl. b.

⁹ ἐγκύκλιον V. b., car. his vocc. VR. a.

σθαί φησι. τρίτος δέ ἐστιν ὁ θεωρητικὸς, ὃς πρὸς οὐ τὴν ἐπίσκεψιν ἐν τοῖς ἐπομένοις ποιησόμεθα.

VR. a. 22 b.

V. b. 97 b. Fl. b. 361 a.

Ἐπειδὴ¹ τοὺς ὁρίσμους ἀπὸ τῶν ἰδεῶν εἶναι λέγουσιν ὥς ἔστι λαβεῖν ἐκ τῶν εἰρημένων ὑπ' αὐτῶν, ἀκολουθεῖ γὰρ αὐτοῖς λέγειν καὶ τῶν ἰδεῶν εἶναι ὄρους. ἐπειδὴ φαίνονται οἱ τὰς ἰδέας εἰσηγησάμενοι διὰ τὸ σφοδρὰ σεμνύνειν τὸ ἐν, εἰς τὴν τῶν ἰδεῶν ἐπίνοιαν ἐλθεῖν. τὰ μὲν γὰρ πολλὰ καὶ κατὰ μέρος αἰσθητὰ, ῥευστὰ ὦντο καὶ φθαρτὰ,² οὐδὲ τῶ ὄντι ὄντα.³ τὰ δὲ περὶ τὰ⁴ καθέκαστα νοητὰ, οὐκ αἰσθητὰ, ἀλλ' ὄντως ὄντα. διὰ ταῦτα ἐποίησαν τὰς ἰδέας. Ὁ δὲ Ἀριστοτέλης φησὶ εἶπερ δεῖ σεμνύνειν τὸ ἐν, πιθανώτερον τοὺς Πυθαγορείους τοῦτο πεποιηκέναι, δύο γὰρ συστοιχίας θέμενοι, κ. τ. λ. (Nic. 1, ὁ. Metaphys. 1, 5.)

Cod. Vat. b. fol. 98 a. lacunam indicat, quam VR. a.

fol. 23 a. non habet. Fl. b. habet.

VR. a. 33.

V. b. 100 b. Fl. b. 361 b.

Ἔστιν ἡ εὐδαιμονία ψυχῆς λογικῆς ἐνέργεια κατ' ἀρετὴν τέλειαν ἐν βίῳ τελείῳ. περιγεγράφθω μὲν οὖν τὰγαθὸν ταύτη. ταύτην δὲ ἡμῖν εἶναι φαιμέν τὴν εὐδαιμονίαν, ὥτπερ γὰρ οἱ γράφεις πρῶτον περιγράφουσιν ὁλοσχερῶς, εἶτα τότε ἕκαστον ἀναγράφουσιν ἀκριβῶς, οὕτω φησι πρῶτον τύπῳ περιγεγράφθαι τὸν τῆς εὐδαιμονίας ὅρισμον, μεταφορικῶς χρῆσάμενος τῷ λόγῳ, εἶτα ὕστερον ἐπαγγέλλεται ἀκριβῶσειν αὐτόν—

VR. a. 56 b.

V. b. 102 a.

P. b. 17 a. Fl. b. 361 b.

Ἡ δὲ ἀρχὴ πλείον⁵ ἢ τὸ ἥμισυ. σκεπτέον δὲ φησι περὶ αὐτῆς λέγων ἥτοι τῆς ἀρχῆς,⁶ ὥς τοῦ τέλους ἢ τῆς εὐδαιμονίας. ἐπὶ ταύτην⁷ γὰρ φέρομεν ὀποτέρως ἀν λάβωμεν. πλὴν σκεπτέον εἶναι φησι περὶ τῆς εὐδαιμονίας, τί ποτε ἔστιν. οὐ μόνον ἐκ τοῦ τε γεγενημένου⁸ συμπεράσματος, καὶ ἐξ ὧν ὁ λόγος, τουτέστι ἐξ ὧν προτάσεων γεγενήται ὁ λόγος, δι' οὗ ἀπέδειξε τί ποτέ ἐστιν ἡ εὐδαιμονία. ἦν δὲ ὁ λόγος⁹ ὑποθετικὸς καὶ ἐν αὐτῷ προτάσεις¹⁰ καὶ τὸ συμπέρασμα.¹¹ οὐ μόνον ἐξ ἐκείνου τοῦ συμπεράσματος¹² καὶ τῶν προτάσεων ληπτέον τί ἐστὶν ἡ εὐδαιμονία, (ἀλλὰ καὶ ἐξ ὧν εἰρήκησι οἱ παλαιοὶ περὶ αὐτῆς.)¹³ χρῆται δὲ ὥσπερ

¹ VR. a. —ἐπὶ δὲ τοὺς πιθανώτερον δ' εἰρήκασιν οἱ Πυθαγορεῖς λέγειν ἔπειδὴ κ. τ. λ.

² φθαρτὸν P. a.

³ τῶ ὄντι ὄντα Fl. b. τὸ ὦντι ὄντα P. a.

⁴ περὶ καθέκαστα P. a. In margine VR. a. καθέλου, ἀλλ' ἡ βίβλος ὡδε, παρὰ τὰ καθέκ.

⁵ Fl. b. πλείων.

⁶ τῆς ὡς τοῦ τ. VR. a. Fl. a.

⁷ ταύτας sine γὰρ VR. a. Fl. a. prior in marg. ταύτων γὰρ ἡ βίβλ.

⁸ γενημένου P. a. ⁹ λόγος abest a P. a. ¹⁰ προτὰ V. b. Fl. a. ¹¹ σύμπαν P. a.

¹² συμπεράσματος P. a.

¹³ Cuir. V. b. Fl. a. , in margine tantummodo VR. a.

εἰωθε ἐνδοξοῖσι πίστεσι. ἐνδοξα δὲ τὰ τοῖς πολλοῖς φαινόμενα καὶ τοῖς σοφοῖς.¹

VR. a. fol. 40 a.

V. b. fol. 104 b. (Ethicor. Nic. 1. viii. vers. fin.)

Δεῖται δὲ τῶν ἐκτὸς ἀγαθῶν ἡ εὐδαιμονία οὐχ ὡς μέρων,² ἀλλ' ὡς ὀργάνων, ἵνα τοῦ ἰδίου τέλους τύχη. ἀδύνατον γάρ φησι καλὰ πράττειν ἀχορήγητον ὄντα, πάντα³ δὲ τὰ ἱατρικὰ ποιεῖν ἀχορήγητον ὄντα τῶν ἱατρικῶν ὀργάνων τε καὶ φαρμάκων.⁴ εἴπερ καταριθμεῖται τὰ ἐκτὸς ἀγαθὰ. ἀλλὰ δεικνύς (sic) πῶς αὐτοῖς χρήται ἡ ἀρετὴ πρὸς τὴν εὐδαιμονίαν⁵ ὥσπερ δι' ὀργάνων, διὰ φίλων. οἷον τυραννίδων καταλύσεις διὰ φίλων⁶ γέγονον. καὶ εἰ ἐδέχθη ἀναλωμάτων συνήνεγκαν οἱ φίλοι, καὶ ἂ οὐ δυνατόν προορᾶν δι' αὐτῶν οἱ φίλοι προορᾶσι καὶ προμηθεύονται⁷ καὶ συμπράττουσι· καὶ ὅσοι φίλοι εἰσιν, ὡς ὁ Ξενοφῶν φησὶ ἀντὶ δυοῖν ὀφθαλμῶν τέσσαρες⁸ ὀφθαλμοὶ εἰσιν καὶ ἀντὶ δυοῖν ὠτων τέσσαρα,⁹ καὶ ἐπὶ τῶν ἄλλων μορίων ὁ αὐτὸς λόγος. καὶ μὴν ὅτι διὰ πλούτου καὶ ἐν λιμοῖς, τινὲς ἔσωσαν πατρίδας, διὰ πλούτου καὶ πολέμῳ ἐρύτταντο¹⁰ καὶ φίλων βίους ἐπηρεσθῶσαντο. τί δὲ πολιτικὴ¹¹ δύναμις; πῶς οὐ μεγάλα πράττει πρὸς τὰς κάλας¹² πράξεις· ἀμύχανον γὰρ τὰ πολιτικὰ πράττειν καλῶς μηδεμίαν ἔχοντα δύναμιν ἐν τῇ πόλει. ἀλλ' ἀγαπητὸν τῷ μὴ ἔχοντι δύναμιν πολιτικὴν τὸ¹³ ἰδιωτεύειν καὶ ἡσυχάζειν, εἰ δὲ μὴ ἀναγκὴ προέλθοντα σφάλλεσθαι. καὶ ὅσοι δὲ μεγάλας τινὰς πράξεις διεπράξαντο ἐν τῇ πόλει, οὐκ ἄνευ δυνάμεως, οἷον Λύκουρος ἐγγχειρισθεὶς¹⁴ τὴν ἐπιτροπὴν¹⁵ τῶν πραγμάτων διὰ τὴν τοῦ βασιλέως¹⁶ ἐννομοθέτησαν, καὶ Σόλων καὶ Ζάλευκος, ἑκατέρως¹⁷ μέγα δυναμένοι ἐν ταῖς ἑαυτοῦ πατρίσιν. τὰ δὲ ἐφεξῆς δοκεῖ τισιν μαλακωτέρας εἰρῆσθαι. φησὶ γὰρ ἐνίων στερουμένους ρυπαίνειν τὸ μακάριον οἷον εὐγενείας, εὐτεκνίας, κάλλους. φαίεν γὰρ ἂν τινες καὶ δυσγενῆ¹⁸ ὄντα καὶ μὴ καλὸν καὶ ἀτεκνον ἐνέργειαν ἐν προηγούμεναις¹⁹ ἐνδέχασθαι. ἐνεργεῖν δὲ εὐδαιμονεῖν ἀνάγκη. Πρὸς δὲ τούτους λεκτέον ὡς καὶ ὁ Ἀριστοτέλης ἐπαινεῖ τοὺς τοιούτους ὡς ἐπανορθοῦντας τὸ ἔλλειμμα²⁰ τοῦ γένους ἢ τὸ τοῦ εἶδους ἢ τινων ἄλλων, ὧν εἰσὶν ἐνδεεῖς. ἀλλ' ὅμως ρύ-

¹ Pergit Fl. b. τὴν μὲν οὖν τῶν πρὸ αὐτοῦ φιλοσοφησάντων δόξαν ταύτην τινὰ λαμβάνουσι.

² Add. VR. a. οὐδ' ὡς ἀναπληρωτικῶν αὐτῆς.

³ VR. a. in marg. οὐκ οἶντε ἡ βίβλ.

⁴ VR. a. ἴτα, ἡ βίβλ. in marg. leg.

⁵ VR. a. ὡς ὀργάνους· πολλὰ μὲν γὰρ πράττεται κ. τ. λ.

⁶ φίλων Fl. b.

⁷ προμηθεύονται P. a. et b.

—ττ— Fl. a.

⁹ —ττ— Fl. a.

¹⁰ ἐρύτταντο VR. a. ἱρρίσαντο M. a.

¹¹ πολιτικὴ V. b.

¹² μεγάλας VR. a.

¹³ τῷ V. b.

¹⁴ In marg. VR. a. ἐγγχειρῆθαι ἡ βίβλ.

¹⁵ ἐπιτροπὴν V. b.

¹⁶ VR. a. καὶ in marg. βασιλέως ἡ ἄλλη βίβλ.

¹⁷ ἑκατέρως V. b. δυνάμειναι. V. b.

¹⁸ δυσγενῆ Fl. b. VR. a. et Fl. a. δυστην in marg. δυστυχῆ ἴσως ὥσπερ γέγραπται, ἀλλ' ἡ βίβλ. δυσγενῆ. V. b. διογενῆ.

¹⁹ γουμίνους Fl. b.

²⁰ V. b. τὸ ἔλλειμα nullo sensu. Fl. a. et VR. a. τι ἔλλειμα, ibique in marg. τὸ ἡ βίβλ. ἡ δὲ ἄλλη βίβλ. τὸ ἔλλειμμα.

πον¹ τινὰ ἐγγίνεσθαι ὑπὲρ τῆς ὑπερβαλλούσης δυστηνείας² οἷον εἰ τις ἡταιρηκότος³ υἱός εἴη, πῶς γὰρ οὐ ῥύπος τοῦτο, ὅτι ἀπονίφαιτο. λέγεται ἴσως, καὶ ἀπορύφειεν ὁ γενναῖος· ἀλλ' ὅμως ἐκ ποδῶν⁴ ἐστὶ πρὸς τὰς ἐναργείας ἐνίοτε.—

VR. a. fol. 108 a.

V. b. fol. 103 b. Fl. b. 362 a.

Διὸ καὶ ἀπορεῖται πότερόν φησὶ ἐστὶ μαθητὸν ἢ εὐδαιμονία καὶ ἄλλως πως ἀσκητὸν κ. τ. λ. ὅτι δὲ στοιχεῖα⁵ ταῦτα τοῖς προσηρημένοις, δηλόν. οἱ μὲν γὰρ λέγοντες ταύτην τὴν ἀρετὴν τῇ εὐδαιμονίᾳ, μαθητὸν τὴν ἀρετὴν, τὴν εὐδαιμονίαν, ἢ ἀσκητὸν ὑπολαμβάνουσι. ἢ μὲν γὰρ φρόνησις πάντως μαθητὸν καὶ ἡ σοφία, ἢ δὲ ἡθικὴ ἀρετὴ τὸ μὲν πλεῖστον ἐθιστὴ⁶ δεῖται δὲ καὶ μαθήσεως. ἢ δὲ ἀσκησις ἐστὶ μὲν καὶ αὕτη ἔθος,⁶ ἀλλ' οὐχ ἅπασα, ἀλλ' ἢ ἐν μελέτῃ πόνων καὶ ἀλγυδόνων ὑπομονή.⁷ τοῦτο γὰρ ἐνιοὶ τὴν ἀρετὴν ὑπολαμβάνουσιν καὶ τὴν εὐδαιμονίαν. οἱ δὲ οὐκ ἐν ἀρετῇ εἶναι λέγοντες⁸ τὴν εὐδαιμονίαν αὐτὴν ἥτοι κατὰ θεῖαν μοῖραν παραγίνεσθαι φασι ἢ διὰ τύχην· εἰ μὲν οὖν καὶ ἄλλο τι θεοδωρητόν⁹ ἐστίν, εἴεν ἂν καὶ ἡ εὐδαιμονία δῶρον.¹⁰ ὥς ἂν εἴποι τις τῶν τιθεμένων τοὺς ἀγῶνας· τὰ ἐπαθλα εἰς τοὺς στεφάνους. τεθείκασι γὰρ ἐν μέσῳ τοῖς¹¹ δυναμένοις καλῶς ἀγωνίζεσθαι. οὕτω δὲ καὶ ἡ εὐδαιμονία ἐπαθλον ἐν μέσῳ κεῖται¹² τοῖς δυναμένοις καλῶς ἀγωνίζεσθαι, ἀρετῆς ἐπιμελεῖσθαι καὶ κατὰ ταύτην ἐνεργεῖν. ἀλλ' εἰ μὲν θεῶν ἐστὶ δῶρον, ἀλλῆς ἂν εἴη σκέψεως φυσικωτέρας.

Fl. b. 362 a. VR. a. 45 a.

V. b. 103 b. Nic. i. 13. Comment. Ald. f. 28 b. 32. Felic. ib.

Ἡ δὲ πολιτικὴ πλειστήν ἐπιμέλειαν ποιεῖται (l. τε) τοῦ¹³ ἀγαθοῦς εἶναι τοὺς πολίτας¹⁴ καὶ πρακτικούς τῶν καλῶν. ἐστὶ δὲ τοῦτο¹⁵ ἐκ τῶν ἀρίστων πολιτείων.¹⁶ τῆς γὰρ παιδείας τῶν νέων μάλιστα ἐπιμελεῖται, οἷον ἡ Λυκούργου, ὁμοίως δὲ καὶ ἡ Μίνως¹⁷ καὶ ἡ Πλάτωνος. αἱ δὲ τῶν πολιτικῶν νομοθετῶν νομοθέσεις ἱατρικαῖς μᾶλλον εὐόκασιν ἢ πολιτικάις. κολάσεις γὰρ ὠρίκασι κατὰ τῶν ἀμαρτανόντων. αἱ δὲ κολάσεις οἷον ἱατρεῖαί τινες. βέλτιον δὲ καὶ ἐν ἱατρικοῖς¹⁸ σκοπεῖν ὅπως ὑγιεινὰ ἔσται σώματα ἢ ὅπως νοσήσαντα θεραπευθῇ.

¹ ῥύπον Fl. b. ῥίπτων V. b. In textu VR. a. οἱ ὡς ῥύπον in marg. ὡς ἡ βίβλι. ῥυπον et ita Fl. a.

² δυστηνείας Fl. b.

³ ἡταιρηκότος· ἐνὶ τῇ Fl. b. ἡταιρηκότος, υἱός V. b.

⁴ V. b. ἡ καὶ πόδες, fortasse ἀπορύφειαν legendum.

⁵ VR. a. in marg. οἷον ἡ βίβλι.· legas omnino στοιχεῖα V. b. μετά.

⁶ VR. a. in marg. *ἔθος* id quod ἔθος legeris, et eodem modo Fl. a.

⁷ ὑπὸ μόνῃ Fl. b. V. b. ὑπομονῇ.

⁸ V. b. λέγοντας et Fl. b.

⁹ VR. a. εἰ μὲν οὖν τι καὶ ἄλλο θεῶν, in marg.

¹⁰ VR. a. in marg. Θῶν.

¹¹ τοῖς Fl. b.

¹² κατεῖται in marg. tantum VR. a.

¹³ τοῦς Fl. b.

¹⁴ πάντας Fl. b.

¹⁵ VR. a. ἀπορύφειαν ἡ βίβλι. in marg.

¹⁶ VR. a. πολὲς τῶν ἡ βίβλι.

¹⁷ V. b. Μινώτος.

¹⁸ V. b. ἐν ἱατρικῇ.

Vat. a. fol. 52 a.

Vat. b. fol. 108 b. Fl. b. 362 b.

Καὶ γὰρ τῶν συμβαινόντων τοῖς φίλοις μετέχομεν καὶ τὰ μὲν τοιαῦτα ἔστιν ὥστε ἐμποδίσαι ἡμῶν τῇ εὐδαιμονίᾳ¹ τὰ δὲ οὐ τοιαῦτα· ἐν δὲ τούτοις διαφέρει τῶν πάντων ἑαυτον περὶ ζῶντας ἢ τελευτήσαντας συμβαίνειν. πολὺ γὰρ μᾶλλον παράνομα καὶ δεινὰ τὸ ὑπάρχειν [ἐν ταῖς τραγωδίαις τοῦ προυπάρχειν²] ἔστιν,³ ὅταν ὡς γεγονότα ποτὲ οἱ ἄγγελοι ἀπαγγέλωσιν. οἷον ἦν Οἰδίπους τὸ πρῶτον εὐτυχὴς ἀνὴρ καὶ εἰ τινα τοιαῦτα. τὰ δὲ πράττομενά ἔστιν τοιαῦτα, ὅταν ἐπὶ τῆς σκηνῆς πράττηται⁴ τὰ δεινὰ οἷον καὶ ὁ Σοφοκλῆς εἰσάγει εἰς τὴν σκηνὴν τὸν Οἰδιπόδην πεπρωμένον,⁵ τὸν Λίαντα ἑαυτὸν σφάττοντα.⁶ [τὰ μὲν γὰρ προυπάρχοντα οὐκ⁷ ἀνὰ τοὺς θεατὰς, τὰ δὲ πραττόμενα ἐπὶ τῆς σκηνῆς συνταράττειν καὶ λυπεῖν εἴωθεν. οὕτω δὲ καὶ τὰ μὲν] περὶ τοὺς τεθνήσκοντας ἀτυχήματα εἶκοι τοῖς⁸ ἐπὶ τῆς σκηνῆς, τὰ δὲ ἐν τῷ βίῳ τοῖς ἐν τῇ σκηνῇ.

P. a. f. 27 b. P. b. fol. 25 a. P. c. fol. 1096. Fl. b. 362 b.

VR. a. 53 b. V. b. 108 b. Nic. 1. 12. Magn. Mor. 1, 2.

Eudem. 11, 12.

Μετὰ δὲ ταῦτα ἐπισκεπτέον εἰναὶ φησι περὶ τῆς εὐδαιμονίας. πότερον τῶν ἐπαινετῶν ἔστιν ἢ τῶν τιμίων. ἔστι δὲ τὰ⁹ μὲν τίμια, ὅσα τῆς ἀρχῆς ἔχεται,¹⁰ οἷον ἄρχοντες καὶ θεοὶ, τὰ δὲ καλὰ. ὀρίζονται δὲ τὸ καλὸν, ἀγαθὸν καὶ ἐπαινετόν. τοιαῦται δὲ εἰσιν αἱ ἀρεταὶ καὶ αἱ¹¹ κατ' ἀρετὴν ἐνεργεῖαι· τὰ δὲ εἰσιν δυνάμεις· τοιαῦτα δὲ τῶν ἀγαθῶν ἔστιν,¹² οἷς¹³ εὐ καὶ μὴ εὐ χρῆσθαι· οἷον πλοῦτος καὶ ὑγίεια καὶ ὅλως τὰ περὶ τὸ σῶμα καὶ ἐκτός, ἃ λέγεται ἀγαθὰ, ὅτι ὄργανά ἐστιν τῷ ἐναρτέῳ¹⁴ πρὸς τὰς καλὰς ἐνεργείας, ἀριθμοῦσι δὲ καὶ τέταρτον εἶδος τῶν ἀγαθῶν, ἃ καλοῦσιν ἀφέλιμα ἰσχύος. τοιαῦτα δὲ ἔστιν, ἃ μηδέποτε δι' αὐτὰ¹⁵ αἰρετὰ, ἀλλ' ἀεὶ¹⁶ δι' ἕτερα, οἷον θεραπείαι, τομαὶ, καύσεις, ἅπερ ἅπαντα διὰ τὴν ὑγίειαν ἔστιν αἰρετὰ. τοιοῦτον μὲν δὲ¹⁷ ἐν τῷ παρόντι οὐ μέμνηται, τῶν δὲ δυνάμεων¹⁸ μνημονεύει μὲν, ἀλλὰ φάνερον νενόμηκε, τὸ μὴ τὴν εὐδαιμονίαν εἶναι τῶν τοιούτων ἀγκυλῶν. ἀμφισβητεῖται γὰρ πότερα¹⁹ τῶν τιμίων ἀγαθῶν ἔστιν ἢ τῶν ἐπαινετῶν. δείκνυσσι δὲ ὅτι οὐκ

¹ VR. a. τὴν εὐδαιμονίαν ἢ βίβλ.² [] Uncis inclusa ignora Fl. a.³ VR. a. addit: προυπάρχειν μὲν γὰρ ἔστιν ὅταν κ. τ. λ. in margine.⁴ πράττειναι Fl. b.⁵ πεπρωμένος Fl. a.⁶ [] Car. Fl. b. V. b. reigens: περὶ τοῦ· τε τιμωτάτος μᾶλλον δι' ἴσως τὴν ἀπερίεον συλλογιστὴν τὴν τραγικωμένην. ἢ οἱ τιμωτάτος· μετίζουσι τινος· ἀγαθὸν ἢ κακόν.⁷ εἰσαγὰρ· loco ἀντὶ τοῦ· Codd.⁸ V. b. τῇ· ἐπὶ τῆς σκην. VR. a. ἴσως τοῖς ἐπὶ τῆς σκηνῆς ἄλλ' ἢ βίβλ. τοῖς· πρὸ τῆς.⁹ τῶν P. a. ¹⁰ ὅσα ἀρχῆς ἔχ. Fl. a. ὄχεται P. a. ¹¹ αἱ male desiderantur in Paris.¹² εἰσιν Paris. ¹³ VR. a. addit· ἴσως. ¹⁴ VR. a. et Fl. a. τῶν ἐναρτέων. ¹⁵ P. a. αὐτὰ.¹⁶ VR. a. addit· ἀλγούμεθα· in marg. ἴσως οὐδὲν ἄλλω πῶς, ἀλλ' ἢ βίβλος· οὕτως· Πηγὴ γοῶσιν. In Fl. a. lacuna.¹⁷ VR. a. et Fl. a. rectit· τούτων μὲν δὲ.¹⁸ ἐννομιῶν Fl. a.¹⁹ πότερον VR. a.

ἐστὶν τῶν ἐπαινετῶν. πᾶν γὰρ τὸ ἐπαινετὸν τῷ ποῖον εἶναι καὶ πρὸς τι¹ πῶς ἔχειν ἐπαινεῖται. λέγει δὲ πᾶν, οὐχ ὅτι² ἐπαινετὸν τῶν πρὸς τι τί³ ἐστίν. ὁ γὰρ δίκαιος καὶ⁴ ἀνδρεῖος ἐπαινετοὶ μὲν, οὐ λέγονται δὲ οὕτως, ὡς τὰ⁵ πρὸς τι. ἀλλ' ὅτι πᾶν τὸ⁶ ἐπαινετὸν ἐπαινεῖται τῷ πρὸς τι οὕτως ἔχειν. κατὰ γὰρ τὴν ἀναφορὰν, τὴν ἐπὶ τὰ ἔργα καὶ τὰς πράξεις, ἐπαινοῦνται· οἷον ὁ δίκαιος καὶ ὁ ἀνδρεῖος τῷ ποῖος εἶναι⁷ ἐπαινεῖται. [ἐπαινεῖται γὰρ ἐκάτερος τούτων, τῷ⁸ ἔχειν τὴν ἀρετὴν. ὁ μὲν γὰρ ποῖός ἐστιν ἀπὸ τῆς ἀνδρείας, ὁ δὲ ἀπὸ τῆς δικαιοσύνης⁹ καὶ τῷ¹⁰ πρακτικὸς εἶναι, ὁ μὲν τῶν ἀνδρείων, ὁ δὲ τῶν δικαίων.]¹¹ καὶ τὸν ἰσχυρὸν καὶ τὸν δρομικὸν ἐπαινοῦμεν,¹² καίπερ οὐκ ὄντας ἐναρέτους, ἴσως ἂν τῷ¹³ συμπράττειν τῇ φύσει, πλὴν δὲ καὶ ὡς ποίους τινὰς καὶ τῷ¹⁴ ἔχειν πῶς πρὸς τὰς ἐνεργείας, τὸν μὲν τὰς δρομικὰς, τὸν δὲ τὰς ἰσχυράς.

Δῆλον δὲ ἐκ τῶν περὶ τοὺς θεοὺς ἐπαίνων, οὓς¹⁵ ποιοῦνται τινες, ὅτι δι' ἀναφορὰν, τὴν ἐπὶ τινὰς ἐνεργείας καὶ πράξεις, οἱ ἐπαινοὶ γίνονται. ἐπαινοῦσι γὰρ αὐτοὺς ἐνίοι ἀναφέροντες πρὸς ἡμᾶς οἷον τὸν μὲν Διονύσου, διότι οἶνον ἔδωκε, τὴν δὲ Ἀθήνητραν, διότι πόρνον. (sic Fl. b.) γελοῖος ὁ¹⁶ μὲν οὖν οὗτος ὁ ἐπαινος τῶν θεῶν. οὐ μὲν γὰρ ἐν τούτῳ αὐτῶν τὸ σεμνὸν καὶ καλὸν, ἐν τῷ πρὸς ἡμᾶς ἀναφέρεσθαι, ἀλλ' ἐν τῇ ἰδίᾳ αὐτῶν φύσει. εἴοικε δὲ ὁ τοιοῦτος ὁ ἐπαινος ὡς ἂν εἴ τις ἐπαινᾷ τὸν ἄνθρωπον, μὴ λέγοι¹⁷ αὐτοῦ τάγαθόν,¹⁸ (ὅτι ἐστὶ λογικὸς καὶ φρόνιμος φύσει, καὶ πολιτικὸς καὶ κοινωνικὸς,) ἀλλ' ὅτι καλῶς αἴγας νέμει καὶ πρόβατα καὶ πορίζει ταῖς ἀγέλαις¹⁹ αὐτῶν ἱκανὴν τροφήν. γελοῖος²⁰ μὲν οὖν ὁ τοιοῦτος ἐπαινος ὥσπερ ἔφαμεν, τῶν θεῶν, ἀλλ' ὅμως δῆλον, ὅτι βούλεται ὁ ἐπαινος δι' ἀναφορὰς γίνεσθαι τῆς ἐπὶ τινὰ ἔργα. ἐπεὶ ὅγε οἰκεῖος αὐτῶν ἐπαινος καὶ ὕμνος ἐκ τῆς φύσεως αὐτῶν καὶ τῶν ἐργῶν τῶν ἄλλων, λέγοιτ' ἂν. οἷον φύσει καλὸν καὶ ἀγαθὸν τὸ θεῖον καὶ ἐνεργεῖ ἀεὶ ἐνεργείας τὰς καλλίστας καὶ θεωροῦσι τὰ ὄντα, ὡς ἔχει, καὶ τὴν τοῦ παρόντος συνέχουσιν σύστασιν. τοιούτοις γὰρ λόγοις χρωμένους ἂν τις κατὰ τὸ θεῖον αὐτοὺς ὕμνῃ. ἐπεὶ δὲ ἐστίν²¹ ὁ ἐπαινος τῶν τοιούτων, λέγω δὲ τῶν ποιῶν καὶ δι' ἀναφορὰς τῆς πρὸς ἕτερα, δῆλον ὅτι τῶν ἀρίστων οὐκ ἐστὶν ὁ ἐπαινος, ἀλλὰ μεῖζόν τι· τοὺς γὰρ θεοὺς οὐκ ἐπαινοῦμεν, ἀλλὰ μακαρίζομεν, μακαρίζομεν δὲ καὶ τοὺς βεσιτάτους τῶν ἀνδρῶν καὶ τῶν ἀγαθῶν τὰ θεῖοτατα. τοιοῦτον δὲ καὶ ἡ εὐδαιμονία. διόπερ οὐδεὶς αὐτὴν ἐπαινεῖ, ἀλλὰ μακαρίζει. λέγει δὲ καὶ Εὐδόξου καλῶς συνηγορῆσαι τῇ ἡδονῇ. λέγει γὰρ διὰ τοῦτο ἀρίστην εἶναι τῶν ἀγαθῶν αὐτὴν ἀπάν-

¹ sic Fl. b. quae male intellecta P. a. πρὸς ἑστὶ reddidit.

² τὸ Fl. a.

³ Car. Fl. b.

⁴ ὁ ἀνδρ. Fl. a.

⁵ οἱ τὰ Fl. b. P. a. εἴτα.

⁶ πᾶν τι Fl. b.

⁷ VR. a. in textu τοῦτος. in marg. ἴσως τῷ. Fl. a. τοῦ ποῖος εἶναι.

⁸ ὅτι τὸ ἔχειν Fl. b. Fl. a. ὅτι τῷ.

⁹ τῶν δικαιοσύνης Fl. a.

¹⁰ τοῦ Fl. a.

¹¹ [] Hec omnia absunt a Codd. Paris.

¹² Car. ἐπαινοῦμεν VR. a. et Fl. a.

¹³ τὸ Codd. Paris.

¹⁴ τὸ Codd. Paris.

¹⁵ εἷον Par. Codd.

¹⁶ Car. Fl. b. VR. a. et Fl. a.

¹⁷ λέγει VR. a.

¹⁸ τὰ ἀγαθά.

¹⁹ ἀγέλαις Fl. a.

²⁰ γελοῖον Fl. b. Codd. Par.

²¹ VR. a. ἵσιν in textu: in marg. ἵστιν ἡ βίβλ.

των, ὅτι ἀγαθὸν οὐσα οὐκ ἐπαινεῖται. οὐδεὶς γὰρ ἐπαινεῖ τοὺς ἡδομένους, ἀλλὰ μακαρίζει.

Nic. 1, 12. cf. Comment. Ald. fol. 28. in fine et 163 a. 34.

Felic. 224 b. 13.

Μετὰ δὲ ταῦτα διαιρεῖ ὁ Ἀριστοτέλης ἐπαινον¹ καὶ ἐγκώμιον, ὅτῳ διαφέροντα² τότε ἐλέγετο. νῦν μὲν γὰρ συγκεχῦται τὰ ὀνόματα καὶ ἐπὶ ταύτῳ λαμβάνεται. τότε δὲ ὁ μὲν ἐπαινος³ ἐλέγετο τῆς ἀρετῆς εἶναι καὶ ὅλως τῆς ἕξεως. τὸ δὲ ἐγκώμιον ἐκάστου ἔργου καὶ σωματικοῦ καὶ ψυχικοῦ. λέγει δὲ τὸ σωματικὸν ἔργον ὃ διὰ τὴν τοῦ σώματος ἀρετὴν γίνεται, ὅσον δρόμος, πάλη. ψυχῆς δὲ, ὅσα διὰ φρόνησιν ἢ ἄλλην τινὰ ψυχῆς⁴ ἀρετὴν πρᾶττεται· εἰς ἕκαστον οὖν ἔργον ἐγκώμιον ἐγράφετο καὶ ἐλέγετο τότε· ἀλλὰ τὸ ταῦτα μὲν ἐξακριβοῦν ῥητορικῆς οἰκειότερον καὶ τοῖς περὶ τοὺς ἐπαινοὺς διατρίβουσιν ἀρμόττει.

NOTULÆ IN EURIPIDIS MEDEAM.

No. II.—[Continued from No. LV. p. 122.]

366. Δοκῆτες. Tamen Δοκῆς in vs. 369. Recurrit ad plures alloquendum in vs. 378. Οὐκ οἶδ' ὅποια πρῶτον ἐγχειρῶ, φίλοι. Unus de choro ceterum chorum alloquitur numero singulari Heracl. 295. Trachin. 1277. Λείπου μῆδε σὺ, πάρθεν'. Sed omnia maximo intervallo relinquunt illi loci Orestæ 150. Λόγον ἀποδος ἐφ' ὃ, τι χρεός ἐμόλετε, et Electr. 1416. Ὡ φίλταται γυναῖκες, ἄνδρες αὐτίκα Τελοῦσι τοῦργον. ἀλλὰ σίγα πρόσμενε. Ceterum, ut paulo e via recta obliquum feramus pedem, dignum est quod notetur, Paulum sæpe mutare personas, ut sese fingat eorum reum vitiorum quæ incusat, adeoque apud eos in quos invehitur gratiam et auctoritatem ineat. Vide modo: Μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. . . Ἄρα οὐν τὰ τῆς εἰρήνης διώκωμεν, Rom. xiv. 15. 12. Μὴ πλανασθε· Θεὸς γὰρ οὐ μυκτηρίζεται. Ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει. . . Τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακώμεν, Gal. vi. 7. 9. Μὴδὲ εἰδωολάτραι γίνεσθε, καθὼς τινες αὐτῶν. . . Μὴδὲ πορνεύω-

¹ ἔπαινος Cod. Par.

² Par. διαφέροντι. VR. a. in marg. εἰ μὴ ἴσως διαφέροντας καὶ ἡ βιβλ.

³ Fl. a. ἐπαιν, ἐπαινος ἰλιγ.

⁴ ψυχικὸν Fl. b.

μεν, κ. τ. λ. Μηδὲ ἐκπειράζωμεν τὸν Κύριον... Μηδὲ γογγύζετε
1. Cor. x. 7—10. Talia mentem vividam et in res veras acerrime intentam magnopere evincunt. Sed videamus.

372. ἐξόν. Sic παρὸν Phaen. 580. μέλον 1100. προσήκον Thuc. ii. 89. δοκῆσαν Heracl. 187. δοκοῦν Hec. 121. ἦκον Alc. 302. ὑπαρχον Thuc. iii. 68. παρασχὼν v. 14. δέον v. 53. παραπετυχὼν 60. λαχὼν Arist. Plut. 277. δεῖσον Xen. Cyr. Ed. Hutch. p. 75. hi et in voce passiva: χρησθὲν αὐτῷ Thuc. iii. 96. εἰρημένον v. 39. γεγραμμένον 56.

381. Σιγῇ, &c. De metro hujus vs. vide *Classicum Diarium* viii. 428.

386. Consule Elmsleium, qui optime defendit Σοφοὶ contra Hermannum. Σοφοὶ Tate etiam et Dalzel emendarunt.

388. Seneca Med. 224. 'Supplices fido lare protegere.'

478. 'Certum larem.' Vide Wass. ad Thuc. iii. 46.

396. Vid. Valckenaër. ad Phaen. 1020.

400. Δ' inseruit Elmsleius post Πικροῦς, non monito lectore.

401. Φυγός. Numero plurali utitur Seneca Med. 1002.

408. Πρὸς (τούτοις): praeterea. Sic saepe utuntur. Addit Aristophanes ἐπὶ τούτοις Plut. 1001.

411. Vide Francis ad Horat. Od. i. 29. 10. 'Fluere ac retro sublapsa referri Spes Danaum' Virg. Aen. ii. 169.

414—5. Θεῶν πίστις. 'Heavenly faith' vertit Potter. Non satis accurate. Hippol. 1037. 'Ὅρκους παρασχῶν, πίστιν οὐ σμικρὰν Θεῶν. Thucyd. v. 30. Θεῶν γὰρ πίστις ἐμύσαντες: quod vertit his verbis Dukerus: 'jurejurando interposito, cujus Dii testes fuissent.' Verte in nostro loco: 'fides, quam Dii audiunt:' seu 'fides coram Diis audientibus pacta:' seu, 'reverentia foederum quæ Dii audiunt.' In vs. 492. 'Ὅρκων ἐν φροῦδῃ πίστις, et Hippol. 1309. 'Ὅρκων ἀφείλε πίστιν; in quibus sic veritas: reverentia seu probitas quæ debetur jurejurando. In Med. 729. Ἀλλὰ πίστις εἰ γένοιτο μοι τούτων: Si jurejurando hæc mihi confirmares. Vide Xen. Cyrop. p. 252. Ed. Hutchinson. Alio et insolito sensu Ἐχετε πίστιν Θεοῦ occurrit in D. Mark. ix. 22.

417. Στρέφουσι, quod malit Elmsleius, omnino damuandum est: subtilius est quam quod Euripideæ simplicitati conveniat: nec locus Archelai quicquam ei prodest. Στρέφουσι satis sanum ac perspicuum est, nec cedendum criticorum mutationibus. Quod ad φάμαι attinet, id vertit Scholiasta per πάντες. 'Per famam et populum' habet Juv. i. 72.

428—430. Hippol. 252. Πολλὰ διδάσκει μ' ὁ πολλὸς βίος. Thucyd. v. 105. Πρὸς ὅς τοὺς ἄλλους πολλὰ ἔν τις ἔχων εἰπεῖν...

430—433. Ἐπλευσας... ὀρίσασα. Figura quam vocant ὕστερον πρότερον. Sic Odys. T. 535. ὑπόκειναι καὶ ἀκουσον. Oiest.

679. Θνήσκοντα καὶ κτείνοντα τοὺς ἐναντίους. Thucyd. ii. 69. 'Ο Μελέσανδρος ἀποθνήσκει, καὶ τῆς στρατίας μέρος τι διέφθειρε. Quamquam fatendum est in hoc l. καὶ διέφθειρε idem esse videri ac διαφθείρας.

433. 'Ex hoc vs. cll. cum Æsch. Sup. 555. crediderim ὀρίσειν idem aliquid significare quod περᾶν.' Musgravius. Sed præiverat Scholiastes, qui ὀρίσασα vertit per διεξελθοῦσα.

436. Κόϊτας λέκτρον. Ad Blomfieldium, elegantis virum ingenii, ad Pers. 425. Exemplis ibi datis addas, si velis, συμφορά πάθους Pers: 442. κακῶν ἄχος 637. ἀγγελίας ἔπος Heracl. 1562. δειμῶν πέδιαις Prometh. 6.

441. Αἰδέρια δ' ἀνέπτα. I. e. δι' αἰθέρα. Sic Iph. T. 1424. Παράκτιοι δραμεῖσθε. Thucyd. viii. 39. Ἠλεύουσαι πελάγαιαι. Hecuba 791. Ἀφῆκε πόντιον. Adde μετάρσιος Alcest. 986.

455. Thucyd. viii. 66. Κατάπληξιν τοιαύτην ὥστε χέρδος ὁ μὴ πάσχων τι βίαιον ἐνόμιζε. Sic Aristoph. Plut. 483. Vide Elmsleium ad Heracl. 959. et Spencerii Faerie Queene, ii. 17. 9.

475. Ἐκ τῶν δὲ πρώτων πρώτον ἀρξομαι. Sic Aristoph. Poët. 1. Ἀρξάμενοι . . πρῶτον ἀπὸ τῶν πρώτων.

476. Hic versus ob sigmatismum notus est. Qua voce dicemus crebram repetitionem literæ τ? Ut in Œd. T. 371. Τυφλὸς τὰ τ' ὦτα, τὴν τε νοῦν, τὰ τ' ὄμματ' εἶ.

497. Κεχρῶσμεθα ἥτα Elmsleius. In Phœnissis 1641. Porsonus ipse dedit χρῶξιν. Vide Valcken. ad cit. loc.

499. Κοινώσομαι. Λόγους ipse supplet Euripides in Troasin vs. 61.

502—3. Hæc constructio non rara est. Sic vs. 996. ἂ πρῶτων ξυνικεῖ. Phœn. 144. Ἄ προσδεδορκῶς οἶδα τοὺς ὠπλισμένους. Thucyd. i. 9. Ἠλήθει χρημάτων ἃ ἤλθεν ἔχων.

504. Καλῶς. Ironice. Sic vs. 514. Καλὸν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ Ἠτωχοὺς ἀλᾶσθαι παῖδας. Sic Œd. T. 1360. Odyss. ξ. 402. Et sic ap. nostratem Chaucer 'a splendid villain.'

509. Πολλαῖς: i. e. ἐν πολλ. Ut Thucyd. i. 6. Οἱ πρεσβύτεροι (ἐν) αὐτοῖς.

513. Ἐν τέκνοις μόνῃ μόνοις. Ut Terent. Hecyr. iii. 2. 15. 'Continuo sola soli.'

517. 519. Sic Cicero Amicit. 17. 'Nec habere quasi signa quædam et notas quibus eos judicaret.'

518. Χρή. Potest fieri. Sic Hec. 375. Οὐτ' ἐλπιδος γὰρ οὔτε του δόξης ὀρῶ θάρος παρ' ἡμῖν, ὥς ποτ' εὖ πράξαι με χρή. Sic et 978. et Prometh. 303.

519. Χαρακτήρ. Eximia allusio. Vide Blomfield. ad Pers. 689.

527. 528. Ἐρως μόνος Θεῶν Soph. Trach. 354.

529. 530. Vult Musgravius *Λόγοις*. Si id placeret, vellem etiam ἐπίφθονον: ut Heracl. 203. 'Επίφθονον Λίαν ἐπαινεῖν ἐστὶ. Sed hæc nimia est mutatio: eæque emendationes fere suspicioni habendæ sunt, quæ alias secum afferunt. Respondebunt tamen fortasse, unum errorem sæpe ansam dedisse scribis ad alia verba in eadem sententia prave mutanda. Quam tamen difficilis sit intellectus Euripidis mens in his versibus, labores varii impeditique Criticorum satis demonstrant.

536. 'Ab hoc loco argumentatur et ad eundem modum Jason Eur. Med. 536. Wasse ad Thucyd. vii. 63.

541. Λόγος μέγας τῆς σῆς πορείας Prom. V. 757. 'Ημῶν δ', ἔρη, λόγος τις ἦν παρ' αὐτοῖς, Xen. Cyr. 451. Ed. Hutch.

546. 547. 'Α δ' εἰς γάμους μοι βασιλικούς ἀνείδισας, 'Εν τῷδε δείξω . . . σοφὸς γεγώς. Τῷδε dignum est quod notes. Fortasse fuerit 'Ο δ' εἰς. Sed Thucyd. iii. 56. habet τὸ τελευταῖον . . . δι' ἀπερ. Τοῦτ' pro ταῦτ' emendat Markl. Iph. T. 690. Sed, si τῷ dereferas ad γάμους, tum 'Εν τῷδε erit idem atque 'Εν τῷ γῆμαι.

540. Εὐρημ' εὐρον. Repetitur in vs. 714. Εὐρημα δ' οὐκ οἶσθ' οἶον εὐρηκας τότε.

550. Νύμφης ἰμέρῳ πεπληγμένος. Sic Thomsonus i. 624. 'The glossy kind . . . In fond rotation spread the spotted wing, And shiver every feather with desire.'

565. Mutat hunc vs. Elmsleius propter illa τί δεῖ. Illud τί mihi quoque erroris suspectum erat. Mirum quidem quo modo illud τί sic ediderit Porsonus. Nam pone aliquid vis inesse in ea voce, (quod sane fortasse verum est: nam putes eam dici cum quadam acerbitate,) tamen exhiberi debuisset τὶ δεῖ: ut in Thucyd. i. 34. Καὶ ὑμῖν ἔστω τὶ τεκμήριον ἃ πρὸς ἡμᾶς ποὺς ξυγενεῖς δρῶσιν.

570. Πάντ' ἔχειν οἶσθε καλῶς Dem. Phil. A. Ed. Allen. p. 53.

572. Τὰ λῶστα καὶ κάλλιστα. Κάλλιστα καὶ ἄριστα Thucyd. i. 129. Cf. Xen. Cyrop. 211 p. Hutch.

585. 'Εκτενεῖ. 'Εκτενεῖ compositum Græcis ignotum monet Porsonus. At potest tamen, puto, derivari ἐκτενεῖ a κτείνω, quamvis hæc aut illa x absit: ut fere fit in illis vocabulis Latinis, 'ascendo' pro, asscendo; 'asterno' pro, assteruo, &c. Potest sane a τείνω: et plurimi censere videntur ab hoc solo id verbum posse generari. Elmsleius notat ἐκτενεῖ explicari ab Eustathio per ἐκτάδην ρίψει, et metaphoram a palæstra exoriri. Porsonus idem censet; sententiam tamen verbi κτείνω quodammodo vult, dum lectorem interrogat: 'Quidni potuit Medea dicere: Uno argumento ita te prosternam, ut quasi mortuus jaceas?' Non contendam tamen cum metaphora: bellissime se habet: sed et

alia sententia, scilicet interficiendi, bene se habet: ut moriendi in hoc Demosthenis Phil. A. p. 54. Ed. Allen. Οἱ δὲ ξύμμαχοι τεθνᾶσι τῷ δέει, et Hec. 246. 'Ὡστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἑμήν.

590, 1. Melius sane res evadunt, si fugientes anni amorem conciliatum confirment; et si, ut Martialis utar verbis, 'ipsa marito, Tunc quoque cum fuerit, non videatur anus.'

591. Εὐδοξον. Hanc vocem parvi usus arguit H. Stephanus. At εὐδοξοτάτην habet Thucyd. i. 84. Tam parum quidem discrepat, si literarum ductum species, inter ἐνδοξος et εὐδοξος, ut fortasse sæpissime prave confundantur.

600. Non possum non damnare gravem et asperam mutationem Elmsleii. Eo impellitur ut verba, καὶ σοφωτέρα φανεῖ, parenthesi includat, præter dulcedinem, præter veritatem. Elmsleius facit ut videantur inseri ob eam solam rationem ut numeros expleant.

609. 'Ὡς οὐ κρινῶμαι. Scias hoc, me nō esse disceptaturum. Sic Hec. 400. 'Ὡς τῇσδ' ἐκοῦσα παιδὸς οὐ μεθήσομαι. Sic et Iph. A. 1488. ubi, si quis comparaverit l. 1490. Marklandum, aii fallor, errasse invenerit.

612. 'Ἀφρονον, πολλὸν, Hesychius. Vid. Not. supra ad vs. 62. 'Est illi nostri non invidiosa cruoris Copia' Ovid. Trist. i. 2. 67.

618. Κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει. Sic Miltonus in suavissimo rōemate, cui nomen Comus: 'None But such, as are good men, can give good things.'

629. Exemplis Porsoni hoc accedat Iph. A. 584. 'Ὡς τὰς 'Ελένας 'Εν ἀντῶποις βλεφάροισιν' Ερωτα δέδωκας.

636. Consule Pupii notam ad Odyss. xvii. 433.

640, 1. Κύπρις vocatur εὐλεκτρὸς in Soph. Trachin. 515.—'Οξύφρων. 'Ἐπινοῆσαι ὄξεις Thucyd. i. 70. Κρίνοι: settle the disputes of. Sic διακρίνεσθαι Odyss. Σ. 148.

652, 3. Eadem sententia ap. Soph. Trachin. 748, 9. Ibi consule virum acutissima mente confirmatoque consilio, Brunium. Sic Job xix. 27. 'Ἄ ἐγὼ ἐμαυτῷ συνεπίσταμαι, ἃ ὁ ὀφθαλμὸς μου εἶρακε, καὶ οὐκ ἄλλος: i. e. οὐκ ἄλλος ὑπὲρ ἐμοῦ. Hinc comici sententia: 'Egometipse vidi meis ipsius oculis: ' Illi ipsi fecerunt sua ipsorum manu.' Et hinc oritur Homericana scribendi consuetudo: ἐν ὀφθαλμοῖσιν ἴδωμαι, scilicet ἐμαυτοῦ omisso: &c. Ridere per alienas malas tandem exortum est, et in proverbium venit. Et, videre per aliorum oculos, agere per aliorum manus. Sic regum Persicorum ministri dicebantur ὀφθαλμοὶ eorum et ὠτακουσταί. Sic apud Γενέσιως librum ἔδωκαν ὁ ἀρχιδεσμοφύλαξ τὸ δεσμωτήριον διὰ χεῖρὸς Ἰωσήφ. . . καὶ πάντα, ὅσα ποιοῦσιν ἐκεῖ, αὐτὸς ἦν ποιῶν. Nam, qui facit per alium,

facit per se. Facile inde responsum dedit celeberrimus Lardnerus cavillationibus Judæi cujusdam, qui mendacii convincere censuit Joannem, in decimo nono capite scribentem : Ἡλθε δὲ καὶ Νικόδημος . . . φέρων μίγμα σμύρνης καὶ ἀλόης ὥσει λίτρας ἑκατόν. Quid, ait Apella, quo modo hoc fieri potuit? Per servorum manus, per mulorum dorsa, respondet Criticus. Sed vela contraho.

666. Iph. T. 1252. ὦ Φοῖβε, θάσσεις, μέσον γὰρ ἔχων μέλαθρον.

669. Δαίμονος τινὸς τύχη. Melius dat Elmsleius Δαίμονός τινος τ. Ceterum sic notavit Crevierius ad Livii lib. i. cap. 4. : *‘Forte quadam divinitus’* Non insolitum antiquis Fortem ipsam, sive ea quæ casu eveniunt, divinæ curæ assignare. Sic aliquoties Plutarchus θεία τινὶ τύχη. Blanditur tamen Gruteri conjectura, *Forte quadam an divinitus* : cum præsertim Sueton. in Claud. c. 13. *‘Casu quodam an divinitus.’* Sed hic nostri locus verba Livii satis vindicare potest : ut et locus jam citatus Plutarchi. Herodotus quoque in primo libro habet θεία τύχη. Veterum quot sententiæ asperis Criticorum manibus male tractatæ sunt, ea sola nixorum ratione quod ad manus eorum non fuit locus παράλληλος, quamvis re vera extiterit. Inde discant protervi rudesque umbrarum antiquorum expoliatores sacrilegas manus abstinere. Hæc tamen non dicta sunt in Crevierium, cuius, ut cum Porsono Wyttenbachium laudanti loquar, eruditionem, ingenium, humanitatem suspicio.

695, 6. Ἐρασθεὶς . . . Μέγαν γ’ ἔρωτα. Οἶον ἡράσθην ἔρον Hippol. 337. Ἐρῶς ἔρωτα 32. Φιλεῖ φιλότητα Odyss. O. 245.

699. Πέραινέ μοι λόγον. Ion 1348. Πέραινε σοὺς λόγους. Πέραιν’ ὦ, τι λέγεις Aristoph. Plut. 648.

706. Καρδία Porsonus jure probavit. Elmsleius καρτερεῖν sanissimum esse judicat. Sed sic antithesis ruit. Nec Porsonus nescivit vocem καρτερεῖν posse hic significare *‘injuriæ mihi a Creonte illatam æquo animo sustinere’* nec loca hunc sensum confirmantia indigitare opus erat. Λόγῳ μὲν ὑχλὶ, καρδία δὲ βούλεται optime sibi opponuntur, ut Πανοπλίαν μὲν ὑχλὶ, Ποτήριον δὲ καλὸν apud Anacr. vs. 263.

710. Εἰσὶδῃς, videas nec tamen cures. Sed εἰσερᾶν contrario sensu, videndi cum attentione, utitur Poeta in Suppl. 188. et εἰσιδόντ’ miserandi in Pers. 911. Eodem more opponuntur ἐφορᾶ apud Soph. Trach. 1271. et ἐφορεύειν apud Æsch. Pers. 7. Hujusmodi verba, composita cum περὶ et ὑπὲρ nunquam, ut videtur, mutant propriam significationem, contemnendi scilicet, seu negligendi. Simplex verbum ὁρᾶν idem est ac, video et curo, in Hec. 492. Et Latini eodem more utuntur verbo *‘tueor.’*

712, 3. Ἐγὼς παίδων: sc. parandorum. Sic πόρος χρημάτων vertit Valckenaër. in Phoen. 998. per 'ratio pecuniæ parandæ.' Paucis ante diebus tiro quidam Latinarum artium, et moribus simplex, nesciusque maleficii eundem sensum tribuit isti loco Horatianarum Satirarum i. 4. 27. 'Hic nuptiarum insanit amoribus, hic puerorum.' Sed idem vitium intelligitur quod in Maroniana Ecloga, 'Formosum pastor Corydon ardebat Alexin:' id vitium, quod humanum genus populatur, et in sese est fœdum, immundum, et cui per nostras leges nomen est ademptum. Ceterum, dum hæc ante oculos versantur, notare liceat Paleium toto errare cœlo videri, cum hujus criminis incusatus Socratem. Vide Mitford, in Græcarum civitatum Historia, Socratis famæ bonique nominis acerrimum ac diligentissimum vindicem.

715. Sic ad constructionem Phoen. 1187. τὸυτο πύσαντες νοσοῦν.

718. Θεῶν. Causam vide in Heracl. 239. Odys. I. 269—271. Virg. Æn. i. 543.

720. Reiskio placet γὰς pro πᾶς: sed, quo modo γὰς in dialogum admittatur, non facile quis dixerit. Elmsleius censet Scholiastem his verbis sensum recte percepisse: εἰς τὸ παῖδας ποιῆσαι πᾶν ἐσπούδακα καὶ πρόθυμός εἰμι. Et sane Scholiastes hunc sensum aliquatenus confirmare videtur, sic monendo: ἔστι δὲ κυρίως ὁ προωδευκώς. Sed certe φροῦδος alius locis fert notionem contrariam; evanidus, scilicet, et marcidus. Vide modo quam bene hæc notio præcedentibus congruat. Dixerat Medea, venenorum seu pharmacorum potentissima: Οὐτως ἔρω σοι πρὸς Θεῶν τελεσφόρος γένοιτο παίδων . . . Παύσω δὲ σ' ὄντ' ἄπαιδα. Et in his medus sic notavit rei difficultatem: Εὐρημα δ' οὐκ οἶσθ' ὅσον εὐρηκας τόδε. Versa jam in animo Ægei responsum: Πολλῶν ἕκατι τήνδε σοι δοῦναι χάριν, Γύναι, πρόθυμός εἰμι πρῶτα μὲν Θεῶν, Ἐπειτα παίδων ὧν ἐπαγγέλλαι γονάς. Sed quid mireris si quis filium gignat? Anne hoc est tale εὐρημα quale magicas incantationes veneficæ sagacissimæ poscat? Quid igitur hic mirum esse debet? Certe si Ægeus jam in annis ita pro-
 vectus est, ut id vitæ spatium sit prægressus quo moris et naturæ est liberos procreare; si hanc rationem cur ipse miretur præbeat Ægeus, hoc expectandum foret. Aud' igitur: Εἰς τοῦτο γὰρ δὴ φροῦδος εἰμι πᾶς ἐγώ. Bene, si sic volunt: Senex sum, nec expectare mihi licet me geniturum filios. Id verbum, πᾶς, sententiam quam foveo magnopere confirmat. Penitus sum ad id inefficax: quare? propter nimiam senectutem. Et sic Bo-hius, quem citat Elmsleius: Ich bin ein Greis, γέρον εἰμι. Si quid pro certo sit, hoc mihi pro certo est. Et, ne lectores morer, et tamen hunc sensum pondere majori sustineam, citabo duos tres

versus decimi octavi capitis libri Γενέσεως : Εἶπε δὲ (sc. ὁ Θεός), Ἐπαναστρέψω ἡξω πρὸς σὲ κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, καὶ ἔξει υἱὸν Σάρρα ἡ γυνή σου. Ἀβραὰμ δὲ καὶ Σάρρα πρεσβύτεροι προβεβηκότες ἡμερῶν ἐξέλιπε δὲ τῇ Σάρρᾳ γίνεσθαι τὰ γυναικεῖα. Ἐγίλασε δὲ Σάρρα ἐν ἑαυτῇ, λέγουσα, Οὐπὼ μὲν μοι γέγονεν ἥως τοῦ νῦν ὁ δὲ κύριός μου πρεσβύτερος. Scholiastes hic admodum difficilis est et incertus : si quid sit erratum in ejus verbis, pæne suspicer illud προωδευκώς, quod jam protuli, eodem sensu eum usurpasse quo LXX. verbum προβεβηκότες. Sed ad alia nos accingamus.

721. Elmsleius bene, ut opinor, edidit cum Porson. Οὕτω δ' ἔχει μοι. His de se dictis, extemplo sermonem convertit Ægeus ad res Medææ : σοῦ μὲν ἐλθούσης χθονίᾳ, &c. Reiskius vult Οὕτω δ' ἔχοι μ' (pro μοι) ἄν, ut sensus sit : ita haberent mihi omnia bene. Sed male conjecit ; nec id raro contingit Reiskio, qui semper mutavit, nec sæpe emendavit, adeo temerariâ manu antiquitatis reliquias subvertit. Hic μοι elidit contra morem Tragicum, et ἔχοι pro ἔχοι καλῶς intellexit, quod nimis violenter agere videtur. Vera lectio procul dubio est Οὕτω δ' ἔχει μοι. *Thus am I circumstanced.*

723, 4. Ὅτι gratia ἐμφάσεως omittitur. Sic omittitur et in vs. 355. Sed etiam majori gravitate ; Προϋννέπω δέ σοι, Εἴ σ' ἡ πιοῦσα λαμπρὰ ὤφεται θεοῦ Καὶ παῖδας ἐντὸς ἡσδε θερμόνων χθονός, Θανεί. Statum hæc sequuntur, quæ regia sunt auctoritate referta, ac decretum præcedens confirmant : λέλεκται μῦθος ἀψευδὴς ὅδε.

S. Y.

VULGAR RELIGIOUS OPINIONS BIBLICALLY INVESTIGATED.

1. *The Hardening of Pharaoh's heart.*

THIS circumstance, as represented in the common English Bibles, has often been an occasion of perplexing difficulty with the friends, and of malignant cavil with the adversaries, of Holy Scripture. The commenting observations of too many writers,¹

¹ As the following highly objectionable language of a late commentator, who has also cited Patrick's authority for his representations : " It was his settled purpose that Pharaoh should be finally hardened, for the accomplishment of which he effectually provided, and in which he doubtless was perfectly righteous."—*Scott's Comment. on Exod. ix. 12.* 5th ed.

it is to be regretted, have been alike revolting to both; and in every respect very far from "justifying the ways of God to man." It would be well to remember, as positions established by the universal testimony of Revelation, therefore as suitable rules for the unvarying interpretation of Scripture, that *nothing but good can come from the Creator, and that all evil is from the creature.*¹

In the present brief consideration of this subject, it may be inquired, what was the character, as well as occasion, of this "hardness of heart?"—It must be distinctly understood, that as nothing whatever is said of the *eternal* state of Pharaoh, so we are perfectly unwarranted in pronouncing any judgment on this particular.² Does not the Bible exhibit him more in his official, public, regal character, than in his moral and religious condition?

The original terms, applied by the historian to this subject, are worthy of attention. The radical idea of *חזק* is said to be that of *constringing* or *binding fast*, and is therefore opposed to yielding or relaxing in any degree. *קשה* denotes what is *stiff, resolute, stubborn*: and *כבד* to be *heavy, dull, stupid*. All these were exceedingly appropriate to express the high and haughty spirit of that eastern despot—of that Egyptian tyrant, whose very name has become identified with the most obdurate ambition.* Nor must it be forgotten, that when the above words are used of the divine conduct towards Pharaoh, they are uniformly to be found in the (Hiphil conjugation or) *Causal* form of the verb; which is well known to import the occasion or permission of any thing being done.³

A critical examination of the different passages in Exodus would render the whole narrative more consistent and credible, than what has sometimes been conveyed by authorised translations and expositions. The words *חזק לב פרעה* in ch. vii. 13.

¹ These positions are most judiciously and beautifully established in the writings of that late profound moral philosopher and eminent divine, *Dr. Edward Williams*. See particularly his admirable *Essay on Equity*, &c. 2d ed.

² There are some exceedingly interesting and illustrative observations on this subject in the *Commentary on the Holy Scriptures*, by the *Rev. Dr. Adam Clarke*.

³ See the Critical notes of *Ceddes* and *Boothroyd*—the *Prelim. Essays of Macknight*—*Ewing's Greek Grammar*, prefixed to his (*Greek*) *Scripture Lexicon*, &c. &c.

should evidently be read the same¹ as in ch. vii. 22., viii. 19., and ix. 7. "Yet (or but) was the heart of Pharaoh hardened." The 15th and 16th verses of ch. ix. have been more correctly rendered,² than by our common version: "Even now I could stretch out mine hand, and smite thee and thy people with pestilence, so that thou shouldest be cut off from the earth. But I have expressly reserved thee for this purpose, that I may shew thee my power, and that my name may be declared throughout all the earth."—That Pharaoh's obduracy was chargeable upon himself exclusively, is manifest from every part of the history—plainly originating in a continued disregard of the divine visitations;³ nor could the conduct of the Almighty be implicated, for all these operations of His power might, and ought to, have been contemplated for purposes of conviction and obedience.

The Apostle's application of this circumstance, Rom. ix., should not be omitted in the present brief suggestions; whose language in v. 18. has been thus paraphrastically read:⁴ "*And from the destruction of Pharaoh and the Egyptians, it appears, that whom he will he hardeneth, by enduring their wickedness with much long-suffering.*" v. 22.

2. *The excellen^t of the earth.*

Psalm 16. v. 3., as read in the "Authorised Version," is the well-known source of this common and hackneyed expression in the religious world. But it is more than questionable, whether such an interpretation be authorised by a faithful regard to the context, and the literal meaning of the writer's own words; not to mention that the appearance of so many Italic additions is at least very suspicious, if not an intermeddling with the divine authority. Deut. xii. 32., Rev. xxii. 18, 19.

¹ Thus observes Mr. Horne, in his valuable suggestions for removing the alleged contradictions in Scripture, as noticed in the Appendix to vol. i. p. 619. of his Introduction, &c.

² In the Sept. which has been followed by Gddes, adopted by Boothroyd, and approved by Horne.

³ May not the *ו* in the beginning of v. 9. ch. ix. and x. 20, 27. &c. be translated "thus" or "so:"—intimating that the Divine agency was no more concerned in hardening Pharaoh's heart, except as "the plagues" might become its innocent occasion; for they lamentably failed in producing the reformation that was desired? See some intelligent remarks on this difficult subject, in an Exposition of Rom. ix. 6—24. by the Rev. George Payne, A. M. a pamphlet; 1816.

⁴ By Dr. Macknight, in his *Apostol. Epistles*, i. p. 322. ed. of 1820

This may well be styled a *golden*¹ Psalm, and deserves to be impressed² in unfading characters, as exhibiting the most valuable portion, even of him whose delight and happiness are in God. The first five verses may be thus read:—

1. Preserve me, O God, for I have trusted in Thee.
2. I have said to Jehovah, Thou *art* my Lord:³
My goodness is nothing more than in Thee.⁴
3. As for the idols which are in the land—
They, even the illustrious ones,—all delighting in them—
4. Multiplied shall be their distresses—backwards they
hasten!

I will never pour out their libations of blood;
Nor even bear their names upon my lips.

5. Jehovah *is* the portion of mine inheritance and my cup:
Thou shalt enlarge⁵ my lot!

Thus the sacred penman expresses his cordial satisfaction in the Almighty—then continues the same strain of elevated devotion—and concludes his “golden” song with brightening anticipations of “glory, honor, and immortality.”

3. *God save the King!*

This celebrated phrase occurs in the following Scripture passages: 1 Sam. x. 24. 2 Sam. xvi. 16. 2 Kings xi. 12. and 2 Chron. xxxiii. 11: as rendered in our common translation; and this use of *is* said⁶ to have originated our peculiar exclamation of loyalty. Peculiar it may indeed be termed: for by what other people has the Divine name been thus introduced and profaned? Besides, where is the necessity for it, since it has no foundation in the sacred original, and the sentiment can be fully expressed without any approach towards violating this precept of the Decalogue? The Hebrew words of the above texts are *יְיָ הַמֶּלֶךְ*, which are correctly read, in Greek, *Ζήτω ὁ βασιλεὺς*,⁶ in Latin, *Vivat rex*, in French, by the familiar phrase, *Vive le*

¹ So is *כָּתֹם* rendered as gold marked with a stamp, &c. Parkhurst's Heb. Lex. p. 361.

² All the ancients, except Chal., have this reading.

³ The reading of the Versions is preferable: “No good do I expect, but from Thee.”—Boothroyd's Bib. Heb. ii. p. 59.

⁴ Or rather “support,” according to Kennicott—but see Schultens quoted by Parkhurst, Heb. Lex. p. 280.

⁵ By the writer of *Acclamation* in *Encyclop. Metropol.* Part 1.

⁶ This is rendered *ζῶει Ἀρχὴ* in a Greek translation of our national Anthem, which appeared in the *Class. Journal*, xviii. 255.

roi; in Welsh, *Byw fyddo'r brenhin*; and which in English might be, *Long live the king*, or, *The king for ever!*

Whether this national acclamation arose from its use in the English Bible, or, whether the translators employed it in accommodation to a then prevalent custom, must be ascertained from historical evidence. The Anthem, bearing this name, is stated¹ to have been "written on the escape of king James I. from the gunpowder plot, on the 5th of Nov. 1605:"—and was this exclamatory phrase in use before that period? Or does it occur in any editions of an English Bible, anterior² to that date?

4. *God forbid!*

This is another exclamation equally reprehensible; as more than bordering on irreverence, and altogether unfounded on the original languages of Scripture. The corresponding Hebrew term is, חַרְלִיָּה, which is used to express³ detestation of a thing, as being *profane, abominable, shocking; far be it*: and in Gen. xlv. 7, 17. Josh. xxii. 29. and xxiv. 16. 1 Sam. xii. 23. xiv. 45. and xx. 2: is rendered by the Sept. μη γενοιτο, or else μηδ' αμας; but in Job xxvii. 5. by μη ειη. In all the New Testament texts the Greek is uniformly μη γενοιτο; and as invariably is read in Latin, Absit, and by the Syr. in like manner. Wiclif's translation of Gal. vi. 14: is—"But fer be it fro me, &c.:" but it is singular that in Gal. iii. 21. Rom. vi. 2, &c. he has translated the same words, "God forbede."⁴

The literal reading—*May it not be*, or, *Far be it*, is doubtless preferable for its own sake, as well as harmonizing with the Versions in general, and avoiding the charge of treating with indecorous familiarity "The Great and glorious Name."

5. *The Man after God's own heart.*

This appellation of pre-eminent excellency has been given to David, originating undoubtedly in the language of 1 Sam. xiii. 14; but after applied in ignorance, and foreign to the intention of Holy Scripture. What then is the meaning of אִישׁ כְּלִבְבוֹ in this text, or of the ἀνὴρ κατὰ τὴν καρδίαν μου of Acts xiii. 22?

¹ By the editor of the Phila: throp. Gazette, for June 28. 1820. p. 206.

² I have none at hand of an older date than Barker's, of 1606; and would therefore feel obliged if the Editor will communicate the needed information.

³ See the commonly referred to Lexicon of Parkhurst, Heb. p. 208.

⁴ So it appears in the beautiful reprint of Wiclif's N. T. under the Editorial superintendence of the Rev. H. H. Baber. 1810.

Does it not refer exclusively to his official,¹ kingly character; and not in any respect to his personal² moral conduct? David was ever zealous for the Divine law—anxiously desirous of promoting the honor of the Theocracy—and determined to advance, by every means in his power, the interests of the true religion. In particulars like these he was of one heart with the Almighty. But his moral character, lamentable to say, was not without some foul and flagrant stains: however we may admire the devotion and sublimities of his incomparable muse.

Oswestry, October, 1823.

J. W.

NOTICE OF

A GREEK and ENGLISH LEXICON, by J. JONES,
LL. D. Octavo. 30s. Longman; London, 1823.

THE Author of this Lexicon is already known to the literary world as an ingenious and valuable inquirer into the fundamental structure of language in general, and of the learned languages in particular. We have been often delighted as well as edified by his classical labors; and where we have been obliged to refuse assent to any of his favorite theories, we have found no place for objection to them on the ground of want of talent, but have rather believed that it is to a disposition to bold and novel inquiries, and a determination to pursue with vigor and fearlessness the elegant flights of a warm imagination, that his occasional aberrations are to be attributed.

The work before us is not without its share of deviations from common usage. The principle of the publication, if not new, is at least untried. Gilbert Wakefield and others have meditated the experiment; but Dr. Jones appears to be the

¹ An interesting paragraph in Horne's *Introd. Append.* i. p. 627:—in which an allusion is also made to the celebrated Life of David by Dr. Chandler.

² For a well-written explanation of this and some other Scripture subjects, a small but really ingenious Pamphlet, by the *Rev. James Creighton*, may be consulted: p. 36. 1805.

first who has meditated, pursued, and brought it to a termination. The Greek words are explained in our native language. We have no objection to this attempt: we have one observation to make on it,—that we wish the writer had made the work assume the nature of a polyglot, and that the explanations had been given in Latin and in English. We think this system would have consolidated the conflicting objects of the old and of the new system, and would have greatly tended to an easier acquaintance with both the learned languages. .

Another, though not an absolute, novelty, is that of the relinquishment of accentuation. Our sentiments differ from those of our author. Let us grant that Porson's argument for retaining it is inapplicable to the generality of readers of the Greek language—let us partially grant to the Doctor that accents require "much sacrifice of expense and labor"—yet we wish them to be retained, because the other accents often give us as much insight into abbreviations as the circumflexes, the use of which is retained in this *Lexicon*—because they indicate to us the accent as distinguished from the quantity of words—because we insensibly and without labor accustom our eyes to the accentuation of most Greek words—and because accents point out to us, at first sight, the particular meaning which words, not immediately distinguishable but by accentuation, bear in any particular passage. Nor do we think that there is a shadow of argument in Dawes' opposition to this reason. As well may we take off the grave, acute, and circumflex from the French—because the printer may have made on some occasions a "confusion worse confounded" by putting one for another.

We have not time to enter into another novelty of the Doctor, his rejection of the Middle Voice. Words must have their meanings, if you invert the whole of common terms: put verb for adjective and preposition for conjunction,—this will make but little difference—reject the Middle voice—reject the second future—put ten declensions for three, and six conjugations for four—we will not quarrel on these matters. "If thou wilt take the left hand, then I will go to the right: or, if thou depart to the right hand, then I will go to the left."

The genius of the writer is in this as conspicuous as in his former works. His observations on the words ὀρσολοπούμαι and ἰάπτω in the preface, on the word θεός and on many others in the body of the work, manifest a talent for illustration of no common nature. There is also a boldness and simplicity in his explanations of some words, and in his traces of others to their

roots, which are singularly felicitous. We wish no words had been inserted without a statement of their authority. The first meaning given to αὐτοσχεδιάζω might have been aptly confirmed by the use of the word in Thucyd. i. 138. This was the more necessary, as its first signification differs so much from its third. The word ἄξυλος in its first sense might have been doubly confirmed by an appeal to the same historian. But many words are left intirely unconfirmed, which is the more remarkable, as the writer in the preface has given good reasons for the statement of authorities. We think some words admitted of a fuller statement of their various senses or singularities. Thus the sense of εἰσεῖδω, to pity, in Æsch. Pers. 911; ὁμῆ, used for, voice, words, in the Medea, and, as is probable, in Odys. ii. 35; of τὴν ἐκβολὴν τοῦ λόγου in Thucyd. i. 97; of ἀνωχισμένοι εἰσὶ in the 7th chapter of the same book; the use of the dative after ἄξιος in Hecuba 313; of the preposition μετὰ in λίπα μετὰ τοῦ γυμνάζεσθαι ἡλείψαντο in Thucyd. i. 6; the distinguishing applications of the words δράω and πράσσω κακῶς and εὖ; the word Ἀχαιῶδες as an Attic form in Hecuba 287—these, and others of a similar kind, might have been inserted. We find that no mention is made of the use of the Greek article, to which Middleton, Sharpe, and Wordsworth, have applied it—perhaps in accordance with the writer's plan of not 'advocating religious notions of a peculiar or obnoxious nature.'¹ The writer has not attended to Porson's observations on the word ἐρετμός in the notes to the Medea; nor to those on the word αὐθέντης, made by the commentators on the Antigone of Sophocles:—in which play we may observe that Βορέας occurs, bearing the sense of, the daughter of Boreas, differing in its nominative from the father's name only in accentuation, as is also the case with Πελαῖας. This difference is not observed by Matthiæ or Valpy: though it is certain, and though it so powerfully corroborates the utility of accentuation.—Nor can we agree with the derivation of ἀναπρήθω given in this Lexicon;

¹ We cannot pass on without observing how different an aspect this argument has assumed since the age of Bishop Pearson. That prelate asked the Unitarians whether "the doctrine of the Trinity, supported by the authority of age and of Scripture, were to yield to the attack of b, h, c." The weapons thus repelled have been forced from the former carriers of them, and have within these few years been very powerfully hurled on the victors. Dr. Wardlaw and Dr. Tilloch have lately stated the Trinitarian view of the Article with great force.

it is put, it says, for ἀναπλήθω. Cui bono? Πρηστήρ, the writer states, means a water-spout, which well agrees with tears: and puts it under πρήθω—and does not πρήθω well agree with the θαλερά and θερμά δάκρυα of Homer and Euripides, and with our own expression, the hot, burning tear?

We are happy to find that the useless mention of compounded verbs being derived from the simple verbs and from the prepositions is generally omitted: though we are informed that ἐξομόθεν comes from ἐξ and ὁμοῦ, and περισκοπέω from ἀσκοπέω. The quantities of the words are seldom marked, except in their final syllables. It would be easy and profitable to mention, that πύθω has its first syllable long, and that ἀτέμβω¹ has its first syllable short. But there is so much excellent matter in this work that we cannot complain: if we mention what appear to us as omissions, it is merely with the conviction that we shall find future editions of it still more complete and accurate.

We now dismiss the volume before us, congratulating the public on a fresh facilitation of the difficulties which attend the prosecution of classical pursuits, and expressing our sincere satisfaction that so ingenious a writer as Dr. Jones has not yet ceased to take an interest in the authors of Greece, and that he has promised us another addition to his literary and intellectual researches.

RECHERCHES GRAMMATICALES SUR LES PREPOSITIONS ΕΙΣ ET ΤΙΘΙ.

I. Εἰς, ἐς. M. Fr. Osann, (p. 13 de son Sylloge Inscript. Antiq. Jenæ 1822) cite ce qu'il croit être mon opinion sur εἰς, ἐς: il me cite d'après le Journal de Gottingue, qui me semble inexact sur un point. Voici ma réponse à tous deux.

"Il seroit difficile," dit le Journal de Gottingue, "d'admettre que εἰς signifie le mouvement vers quelque chose, et ἐς, sous le rapport de:" telle est la doctrine que m'attribue le Journal de

¹ We observe that Dr. Jones has not derived this word. The common derivation is εἰς ἄτην ἐμβαίω. But ἄτη has its first syllable long.

Gottingue. Mais ce journal, ici, manque d'exactitude, et induit M. Osann en erreur. Qu'on ouvre mon livre, (*Essais sur les Prép.* p. 58-61), on y lit, "*Ἐς* chez Thucydide m'a paru souvent employé pour signifier, 1°. *sous le rapport de, quant à.* 2°. *en face de, en présence de,* souvent avec notion de publicité (*Essais sur les Prép.* p. 58, 59). Cette seconde acception est omise par le Journal de Gottingue, et c'est d'après cette omission que mon ami, M. Osann, juge *non pas ma doctrine, mais ma conjecture.*

Je dis *ma conjecture* ; en effet (l. l. p. 58.) je m'exprime ainsi : "Pour prononcer sur ce point de critique, il faudroit se faire un plan, recueillir quantité d'exemples classés par époques et pris chez les prosateurs seulement : . . . cet immense travail, je ne veux ni ne puis l'entreprendre." Chez les poëtes, les loix de la métrique, chez les prosateurs, les loix de l'euphonie, dérangeroient tous les calculs.

Je n'ai donc pas prononcé : j'ai tout au plus conjecturé ; et encore, en ôtant, moi-même, presque toute croyance à ma conjecture, puisque je déclare que je ne peux ni ne veux employer le moyen nécessaire pour arriver à la découverte, et pour appuyer ce qui m'a paru.

Au reste, en exprimant une juste défiance ; en déclarant que je ne chercherai pas, il est pourtant des vérités que j'ai trouvées.

Par exemple, des savans distingués pensent que *ἐς τὴν ἐκκλησίαν* est pour *ἐν τῇ ἐκκλησίᾳ* : pour moi, croyant qu'il seroit par trop ridicule de faire dire à Thucydide, *l'éphore mit aux voix dans l'assemblée*, (et non *hors de l'assemblée*,) je pose d'enseigner désormais que *ἐς τὴν ἐκκλησίαν ἐψήφισεν* (Thuc. 1, 87, 1.) exprime, non une proposition faite dans un lieu, (car qui adresseroit la parole à des opinans dans le lieu où ils ne sont pas ?) mais une proposition adressée (*ἐς*) à ceux qui sont dans ce lieu ; et d'enseigner, en outre, que *ἐς τὴν ἐκκλησίαν* est pour *ἐς τοὺς ἐκκλησιάζοντας*. Voy. et dans mes *Idiot. Grecs*, et dans mes *Essais sur les prép.*, et dans mon *Xenoph.* t. 1, première part., divers exemples de *ἐς* avec l'acc., fort mal expliqués, ce semble, avant nous.

II. *ὑπό*, avec l'acc. — φύσιν de Théophr. expliqué par φύσιν d'Aristote, &c.

Théophraste (Metaphys. d'Aristote et de Théophr. p. 518, l. 3, édit. de M. Brandis, Berlin 1823) donne *τὰ κινητὰ καὶ τὰ ὑπὸ τὴν φύσιν*. M. Brandis dans son édit., quoique très soignée, ne s'arrête point sur cette locution fort difficile. J'en cherche l'explication dans la version du Cardinal Bessarion : elle porte,

et mobilia et quæ sub natura sunt ; mais cette version me semble traduire *ὑπὸ φύσει*, et non *ὑπὸ φύσιν*.

En réfléchissant 1°. sur la nature des cas, sur *ὑπὸ*, qui avec l'accusatif exprime mouvement et tendance à s'élever *de dessous, vers* ; 2°. sur le contexte, qui me paroît opposer les substances mises en mouvement, *τὰ κινητὰ*, aux substances qui s'efforcent de passer du néant au mouvement et à l'être ; je proposerois de traduire, *les substances mises en mouvement, et celles qui (de l'état d'immobilité) tendent vers le mouvement et la vie (ὑπὸ φύσιν)*.

Ce sens, que je donne au *φύσιν* de Théophraste, se trouve confirmé par le *φύσιν* d'Aristote, qui dans sa Métaphysique explique *φύσιν* par *τὴν τῶν φυσόμενων γένεσιν*. H. Est. qui le cite, n'indique ni édit., ni chap., ni paragraphe ; mais après avoir cherché dans l'édit. de M. Brandis, j'ai trouvé le passage, liv. 4, p. 91, 19.

Dans mon premier envoi j'espère expliquer deux passages d'Euripide, où l'illustre Porson et d'autres depuis lui ont gratuitement, ce semble, corrigé le texte contre l'autorité de toutes les éditions et des Mss.

ON ANCIENT ALPHABETS, &c.

[In a letter from Dr. O'Connor to the Rev. J. Bosworth.]

Stowe Library, March 29, 1822.

Dear Sir,

SINCE I had the pleasure of seeing you I have perused your "Introduction," which I return with many thanks for the gratification it afforded me, and for your honorable mention of my *Catalogue of the MSS. of Stowe*. Permit me also to express my respect for the abilities which could collect and arrange in proper order, such a mass of information, in so limited a space, and to avail myself of this opportunity of explaining some passages in my Catalogue, to which you refer. It appears to me that those passages contain principles of reasoning, founded on historical facts, which the limits prescribed by a catalogue, and apprehensions of prolixity, did not permit me to develop in detail.

I agree with you in assigning the first place in point of antiquity to the Phœnician alphabet, and also in styling that alphabet *Samaritan*; it might also be styled ancient Hebrew and Chanaanitish; it was the alphabet used in Tyre and Sidon, and in all the regions from Ægypt to Assyria, from the banks of the Euphrates to the shores of the Mediterranean, from Chaldea to the Nile. It was the alphabet which the ten tribes of Israel used in their Pentateuch, before and after the destruction of Samaria, before and after their separation under Rehoboam, and that which the Jews used down to the captivity, in their Pentateuch, and other sacred monuments and coins. This ample explanation sufficiently discovers what is meant by the Phœnician alphabet. The Irish bards, from the days of *Cuanac* and *Cennfaelad* in the sixth century, to the days of *Eochoid* and *Maolmura* in the ninth, of *Flan* in the tenth, and of *Coeman* and *Tigernach* in the eleventh, uniformly agree in the old Irish tradition, which is lost in the mist of its antiquity, that the first inventor of their Ogham characters was "Feni an fear Saoidhe," i. e. "Fenius the man of knowledge." This is undoubtedly a glimmering light which may be traced to the Phœnician Druids of the British islands.¹ The historical facts I have stated with respect to the Phœnician alphabet are supported by the most ancient monuments, and by the consent of the learned. Mr. Astle need not be quibbled where men of the calibre of Montfaucon and Walton are abundantly decisive: and Bryant may indulge in his *Chulthite* etymology, provided he pays respectful homage to Calmet's *Dissertations on the Letters and Antiquities of the Jews*, as connected with those of the Phœnicians. His credulity with regard to the Apamean medal is innocent.²

¹ Lucian's "Hercules Ogmius" is professedly a Celtic narrative, delivered to him by a Gaulish Druid, which states that the Tyrian Hercules was called *Ogma* by the Celts, because his strength consisted not in brutal force, but in his invention of letters, and arts.

² Long before Bryant, Ficoroni published his "De Nummo Apamensi, Roma 1667," wherein he describes three bronze medals (preserved in Roman museums) which were struck at Apamea in the reign, not of Philip of Macedon, but of the emperor Philip, having on one side a ship, on which is perched a bird holding in its bill a branch. A male and female appear at the window of the vessel, and three Greek letters resembling *NQE* assure Mr. Bryant that this is a representation of the ark of Noah. But the learned Bianchini dissipates the illusion with little more than a single dash of his pen. *Storia Univ.* 1747, Roma, 4to, pag. 188.

But etymological playfulness sometimes induces even the learned to blend ancient facts with ancient fables, to incorporate both, so as to render the former apparently as problematical as the latter are false, and thus to sap at once the principles of Christian faith and the foundations of genuine history. I observe with pleasure that you confine yourself to the simple fact, that, as far as the learned know, the Phœnician or Samaritan alphabet is the oldest, and that you avoid discussions on the antiquity of the Chaldee characters which the Jews adopted in their captivity. On the antiquity of this character it would be dangerous to hazard even a conjecture. We know, that the language of Abraham was Chaldaic, and that it differed from the Hebrew;¹ but we are ignorant of the origin and antiquity of the Chaldee alphabet, further than that the power, order, number, and names of its letters evidently demonstrate a common origin with the Phœnician. Both consist of 22 letters, differing only in some shapes, and in the addition of points introduced by the Masoretic Jews to supply the place of vowels. St. Jerom assures us that in his time the Samaritan Pentateuch agreed word for word with the Jewish, differing only in the forms of some letters, but not in their order, number, or names.

From these most ancient alphabets history conducts us, as if by right of primogeniture, to the Greek, the oldest European derivative from the Phœnician. You accurately divide the Greek into three classes,—Greek from right to left, from left to right, and thirdly *Boustrophedon*, or Greek written in alternate lines from right to left, and *vice versa*, as the plough proceeds. Your specimens abundantly show that in whatever order the Greeks wrote, whether in *Boustrophedon* or otherwise, their characters were not affected by their different methods of arranging their lines, and that the Ionic and the Attic were as like each other as are the Saxon and the Irish, which Camden pronounces to be identical, though there are a few variations in some of the letters, just enough to establish a distinct class. Herodotus says that he saw, in the temple of Apollo Ismenos in Bœotia, the three oldest inscriptions Greece could boast of in his time; that they differed very little from the Ionic alphabet, τὰ πολλὰ ὁμοῖα ἔοντα τοῖσι Ἰωνοχρῆσι, and that Cadmus was

¹ It is evident from Isaiah xix. 18, and from a great many circumstances mentioned in Daniel and other sacred books, that the Chaldee and Hebrew were different languages, mutually unintelligible to their speakers.

the first who introduced letters from Phœnicia into Greece, l. v. c. 58.¹

Thus, however the fashion might vary in writing from right to left, or otherwise, your accurate specimen of the Sigeian inscription, and the most ancient and authentic histories agree, that the Greek, and all the most ancient families of letters hitherto mentioned, derive their pedigrees from a common source; that the lights of science dawned first on Europe from the East; and that all systems and conjectures relating to this subject, which do not rest on this foundation, however ingeniously supported by Bailly or others, are chimerical—seas of glass and ships of amber. This is one of the principles to which I adhere in my Catalogue of the Stowe MSS. I adopted it from the most learned, after much reading and consideration.

From those remote periods, and primeval seats of alphabetical writing, your specimens invite to regions nearer home, and to times which are more abundantly illustrated, by their nearer approach to our own. From the Greek alphabet you proceed immediately to the Gothic, giving it precedence before the Latin, no doubt in consideration of a nearer affinity to the Greek in the shape of its letters. In giving this precedence you differ from my Catalogue. You argue from the *shape* of the Gothic letters exclusively. "I consider their chronology and history. Pliny, speaking of the origin of letters in Italy, derives them from the Ionian, "*Gentium consensus tacitus, primus omnium conspiravit ut Ionum literis uterentur,*" l. vii. c. 57, 58; and

¹ Wesseling's version is. "Phœnices isti qui cum Cadmo advenerunt, cum alias multas doctrinas in Græciam induxerunt, tum vero literas, quæ apud eos (Græcos), ut mihi videtur, antea non fuerant, et primas quidem illas, quibus omnes etiam Phœnices utuntur. Sed progressu temporis, una cum sono, mutaverunt et modulum literarum, et quum, ea tempestate, in plerisque circa locis, eorum ac colæ ex Græcis essent Iones, qui quum literas a Phœnicibus discendo acceperissent, earum illi pauca commutantes, in usu habuerunt; et utentes confessi sunt, ut a quibus ferebat, vocari Phœnicias, quod essent a Phœnicibus in Græciam illatæ, &c. Quin ipse vidi apud Thebas Bœotias, in Ismeni Apollinis templo, Literas Cadmeas in tripodibus quibusdam incisas, magna ex parte consumiles Ionicis, quorum Tripedum unus habet hoc Epigramma, *Obtulit Amphitryon me gentis Teleboarum.* Hæc fuere circa aetatem Lai, qui fuit filius Labdaci, nepos Polydori, pronepos Cadmi, &c." *Wessel.* p. 399. The best commentary on this passage is that of Scaliger, *Animadv.* in Eusebii Chron. No. 1617. But Renaudot on the origin of the Greek alphabet, *Mém. de l'Acad. des Insch.* t. ii., and Freret and Fourmont on the same subject, tomes vi. and xv., throw a pleasing light on a point, which instructs and amuses us.

refers them to Pelasgian and Etruscan times, antecedent to the foundation of Rome. Tacitus agrees, *Annal.* l. xi.

Now the Goths had not the use of letters before their irruption into Greece in the 4th century. Ulphilas was the first who invented an alphabet for them, which he modelled from the Greek, and accommodated to the barbarous pronunciation of the Goths. This fact is stated by Socrates, and by Isidore of Seville, "ad instar Græcarum literarum Gothis reperit literas," l. viii. c. 6. Tacitus expressly says that the Teutonic nations, into whose provinces the Roman arms had penetrated beyond the Rhine and the Danube, were utterly unacquainted with letters. "Literarum secreta viri pariter ac fœminæ ignorant." In fact, no written document has been discovered in the German language older than the monk Ottofred's version of the N. T.; and he pleads this very fact in his preface, as an excuse for the barbarisms of that version: "because," says he, "the German language is uncultivated, and hitherto unwritten." Fortunatus, indeed, in the 6th century, mentions the rude Runes of the Gothic hordes of Italy. But Hickes cannot produce a single instance of Runic alphabetical writing older than the 11th century, when *Runes*, which were only Talismanic figures, were first applied to alphabetical use, by expressing sounds instead of representing things.

With regard to Etruscan letters, they certainly precede the foundation of Rome. This appears from Varro's quotations of the written annals of Etruria.¹ He expressly states, that in their Rituals, or sacred books, the Etruscans registered the commencement of their years and ages. The Pelasgians and Etruscans appear to have been one people, the primeval inhabitants of Italy. Dionysius Halic. describes them as colonizing Italy from Lydia, and says that the Romans derived the *Ludi Gladiatorum* from them. "Ludorum origo sic traditur. Lydos ex Asia transvenas in Etruria consedissee, ut Timæus refert, Duce Tyrrheno, &c. Igitur in Etruria inter ceteros ritus superstitionum suarum, spectacula quoque religionis nomine instituunt. Inde Romani arcessitos artifices mutuauerunt, tempus, enuntiationem, ut Ludi a Lydis vocarentur."² This account is supported by Herodotus, who wrote not much more

¹ *Varro apud Censorin. de Die natali*, cap. 5.

² *D. Halicarn.* l. i. *Antiq. Alex.* c. 21. Tertullian mentions this ancient origin in his *Spectacula*, cap. 1. See De la Barre's *Annot. on Tertul. de Spectac.* Valer. Max. l. ii. c. 4. Cluver's *Italia Antiqua*, l. ii. folio, p. 424.

than three centuries after the period to which he refers, l. i. no. 94.

But independently of these authorities the forms of the Etruscan letters, discovered on ancient marbles and terracottas, dug up about Viterbo, Cortona, Gubbio, and other Etrurian towns, clearly indicate an origin more ancient than the remotest monuments of Rome.¹ The Roman historians themselves derive many of the Roman usages from Etruria. "Tarquinius Tusciae populos frequentibus armis subegit. Inde fascēs, trabēs, curules, annuli, phaleræ, paludamenta, prætextæ; inde quod aurco curru, quatuor equis triumphatur; togæ pictæ, tunicaque palmatæ, omnia denique decora, et insignia, quibus Imperii dignitas eminet."² In short, the more ancient alphabets are, the more they approximate to the ancient Hebrew or Phœnician. Now the Etruscan and Latin are more ancient than the Gothic; and the greater approximation to the Greek which you find in the Gothic, owes its origin to the artful ingenuity of Ulphilas rather than to hereditary descent. In the Stowe Catalogue, vol. i. p. 3, 4, you will find an account of 41 oriental alphabets, all of which, with the exception of the most ancient mentioned in this letter, I have passed by as a degenerate, distorted, and upstart race, which had their origin, like those of Ulphilas, in the vanity which makes nations, as well as individuals, advance false pretensions to ancient renown.

These remarks sufficiently indicate the principles on which I proceed in my Catalogue, with respect to alphabetical antiquities; and I would close here, but that another part of this subject to which you advert relates to the ages of manuscripts. You state correctly at page 12, that I reduce alphabetical writing to four distinct classes, *Capitals*, *Majusculæ*, *Minusculæ*, and *Cursive*, as in the Stowe Catalogue, vol. ii. p. 13. I did not use the word *Uncials* in that passage, lest I should seem to identify *Majusculæ* and *Uncials*, as the learned Papebroc and others have done, in my opinion inconsiderately.

Majusculæ are (as the word imports) opposed to *Minusculæ*, and, though they imply *Uncials*, they are not *vice versa* implied

¹ See the Etruscan inscribed monument, published by Pietro Santi Bartoli, and by Bianchini, *Storia Univ.* Roma, 4to, 1747, p. 538. and others still more valuable in the Transactions of the Academy of Cortona, and by Gori, Lanzi, and Amaduzzi. These prove that the Etruscan alphabet is derived from the primeval Cadmean Greek. See the *Catalogue of Stowe MSS.*, vol. ii. p. 190.

² Florus, l. i. c. 5.; Diodor. l. v.; Strabo, l. iii., and l. xi., p. 530.

under that class. *Majusculæ* is a more comprehensive word than *Uncial*. It embraces letters of several forms, both rustic and elegant, square and angular, and all letters of sizes superior to *Minusculæ* excepting capitals. Its toleration of letters of different shapes is such, that, as the Romans tolerated all religions excepting the Christian, so the word *Majusculæ* tolerated all letters of a larger size than *Minusculæ* excepting capitals.—Initials I exclude. They are of various shapes and sizes; they often extend from the top to the bottom of a page; often they sport in fantastical dresses along the four margins, and are from ten to twelve inches high. They can be reduced to no certain standard of dimensions, no model, no shape.

In short, I stated that *Majusculæ* form a 2nd class, different from capitals, and opposed to *Minusculæ*, but not that *Majusculæ* and *Uncials* are the same. *Majusculæ* may be of different shapes, but must be always of a larger size than *Minusculæ*, whereas the form of *Uncials* must be round, and somewhat hooked at the extremities. Their name has no reference to their size, but to their shape, *Unce literæ*. Those who derived *Uncial* from *Unia*, an inch high, were challenged to produce any ancient MS. written in letters of so enormous a size, and were driven to the absurdity of calling semi-uncial letters half an inch high. A Bible written in uncials at this rate would require a waggon to carry it. St. Jerome, indeed, ridicules the dimensions of *Uncials* in manuscripts which were written for the wealthy lords of the empire; but as there are small and large capitals, so were there at all times small and large uncials. They seem to have been introduced in the 3d century, when the arts declined, and the elegant and simple form of the Roman capitals declined with them.

It is erroneously asserted that *Uncial* writing ceased entirely in the 9th century: it continued in title-pages, heads of chapters, divisions of books, and other ornamental parts of manuscripts, down to the 12th century, when it was supplanted by modern Gothic. It may be seen in red ink in king Canute's book of Hyde Abbey, now in this library, and written between the years 1020 and 1036. It may also be seen in king Alfred's *Psalter* in this library, where the titles of the psalms are prefixed to each in red ink, in writing of the 9th century.

You state very correctly that the letters peculiar to *Uncial* writing are *Α* *δ* *ε* *Ϸ* *ϸ* *q* *τ* *ω* and *U*, to which may be added *b* *l* *f* *p*.

The *a* *Uncial* was also written *Α* with a closed and rounded base; the *d* was sometimes not closed, thus *δ*; the *g*

uncial with a tail was sometimes written without a tail G; the *h* was hooked nearly in the same manner *h*; the *p* and *q* had frequently similar flourishes, as if they despised the plain undorned simplicity of Roman capitals; the letter *r* could hardly be distinguished from the Minuscule *n*, except by a half-circular bend in its second shaft, and a little hook at its extremity; the letter *V*, even as a numeral, was rounded into a *U*, and even the *N* affected to despise its ancient perpendicular erectness, and deviated into *N*.

The transition from writing in pure capitals to uncials may be observed in the Medicean Virgil, fine specimens of which are prefixed to Ambrogii's Italian Version, folio, Rome 1763, vol. i. p. cxii. The Palatine and the two oldest Vatican Virgils, namely, Nos. 1631, 3225, and 3867, are living monuments of this transition. They were written before the Uncial alphabet was completely formed, before the Uncial *Ω* was introduced. The oldest Vatican Virgil is referred by the Vatican librarians, Holstenius and Schele-trat, to about the reign of Septimius Severus;¹ that is, the beginning of the third century. Norris and Bianchini, whose works are now before me, agree.² Burman ascribes the Medicean Virgil to the same age; but, doubting how to describe its characters, styles them *Capitals* in one member of a sentence,³ and *Uncials* in the very next. "Hunc librum, ante 1200 annos scriptum, Literis majoribus Romanis, seu *Capitalibus*, forma ut vocant quadrata, typis describi, eodem characterē, literisque quibus exaratus est *Uncialibus* imprimi, nuper curant Petrus Fr. Fogginius, Florentiæ, anno 1741."

The fact is, that the Medicean Virgil, and the Vatican of the third century, were written at the period of the transition from Capitals to Uncials, when the Roman writers had not quite abandoned the one, nor quite formed the other, but had insensibly descended from the good taste of the Augustan age to the barbarous style of the Lower Empire. I own that there is an apparent novelty in this view of the subject, which alarms myself, lest I should appear to venture on whimsical speculations, on subjects which demand the greatest accuracy and diffidence. But I am induced, by my reading, to indulge a hope

¹ See Ambrogii's *Virgil. ex Codice Mediceo Laurentiano*, folio, Romæ, 1763, Pref., pag. xxix. xxxi.

² *Constataphus Pisonæ* in Norris's works, folio, Veronæ, 172. . , p. 340; also Mabillon *De Re Diplom.* Ruardi's ed. p. 354, and Foggini's Preface to his Roman ed. of 1741, pag. iv.

that in advancing these opinions I shall not be deemed presumptuous.¹ I find that the Uncial ω does not appear in those old copies of Virgil which were written in the third or fourth century, whereas it constantly appears in Uncial MSS. of the eighth and ninth. It does appear in the old MS. fragment of St. Paul's Epistles in the library of S. Germain des Près, described by Mabillon, Montfaucon, and the Benedictines, but that MS. is written entirely in Uncials of the fifth century; it is found in the Vercelli Gospels written by St. Eusebius, bishop of that see, who died in 515. The Alexandrine MS. in the British Museum, also, has the Uncial ω ; but I fear, that this fact proves that MS. subsequent, if not to the sixth, certainly to the fifth century; since in the oldest Uncial MSS. the ω is not to be found. It is in the celebrated Greek and Latin Psalter of S. Germain des Près, which was written in the fifth or sixth century entirely in Uncials. The words in this MS. are not separated, an undoubted proof of antiquity higher than the seventh century.

I have now trespassed on your time longer than I thought I should; and yet, before I conclude, I must state, that when I classed the Stowe MSS. under four heads, I did so in reference to the collection which was before me, consisting chiefly of Saxon, Irish, and English MSS. Several other modes of writing have been introduced, which did not belong to my province or Catalogue, and are not reducible to any of those classes, even though all might, in a general view of their alphabets, be derived originally from the Roman. The *Lombardic*, the *Modern Gothic*, the *Set Chancery*, the *Common Chancery*, *Court-hand*, *Secretary*, all these forms, which prevailed in the law-courts since the Norman Conquest, all are out of the pale of the four classes to which the Stowe Collection may be reduced, with the exception of a few law MSS. of the 13th and 14th centuries.

I fear that I ought to apologize to you for prolixity; but I deem the subject of this letter important in many points of view, and I was anxious that you should not mistake my meaning, where it is somewhat involved by that brevity which the limits of a Catalogue seem to demand.

I think that a very striking resemblance of all the ancient alphabets to one another, in their order, number, powers, figures, and names, supplies clear proof of a common origin; that when History lends her aid to this evidence, both mutually supporting

¹ See the letter *m* in Dom de Vaines.

each other, both showing an antiquity approaching to the Deluge, and pointing to an Oriental descent, the mind is compelled to acquiesce in the Scriptural history of the origin and progress of the human race, even independently of the proofs which are supplied by Revelation.

CH. O'CONOR.

THAT THE NIGHTINGALE MAY BE A MORNING SONGSTRESS.

MR. Barker, in your 53rd No., has an entertaining descant on the Nightingale, which bird he endeavors to prove not only an evening but also a morning songstress. The opinion appears correct. Mr. B. quotes Philostratus: *Καὶ οὐπω, ξένοι, τῶν ἀηδόνων ἤκουσας οἷον τῷ χωρίῳ ἐναττικίζουσιν, ἐπειδὴν δείλη τε ἦκη καὶ ἡμέρα ἄρχεται.*

Bewick, quoted also by Mr. B., says that they *generally* sing at night, not that they never sing in the morning. My principal object in the present address is to furnish Mr. Barker, though not with the direct, yet clearly the circumstantial evidence of Sophocles in favor of his opinion from the Tragedy of Electra. The play, it is known, opens with the Prologue of Orestes' Guardian, who addresses his charge as they are approaching the city of Argos; in the vicinity of which he points out to him Io's Grove, the Forum of Apollo, and on the left, says he, "there is the celebrated Temple of Juno:" at last he points out the royal residence of his murdered parent Agamemnon, which he fitly terms *Πελοπιδῶν πολύφθορον δῶμα*, from whence he says—

*πρὸς σῆς ὀμαίμου καὶ κασιγνήτης λαβὼν,
ἦνεγκα, κάξέσωσα, κάξεθρεψάμην, κ. τ. λ.*

Then, accosting him as shortly to become the avenger of his Father, he says—

*νῦν οὖν, Ὀρέστα, καὶ σὺ φίλτατε ξένων
Πυλάδῃ, τί χρὴ δρᾶν ἐν τάχει βουλευτέον·
ὥς ἡμῖν ἤδη λαμπρόν· ἡλίου σέλας
ἔῷ αὖ κινεῖ φθέγματ' ὀρνίθων σαφῇ!*

Here is plainly the landscape of the early dawn, the description

of morning—which is placed out of all doubt by the Guardian's concluding words :

πρὶν οὖν τιν' ἀνδρῶν ἐξοδοιπορεῖν στέγης,
 ξυναπτεόν λόφοισιν ὥς ἐνταῦθ' ἵμεν,
 ἴν' οὐκ ἔτ' ὀκνεῖν καιρὸς ἀλλ' ἐργῶν ἀκμή.

The next character in the scene is Orestes, who, after an eulogium of his Guardian's devoted fidelity, narrates the Oracle of Apollo, and then instructs him in what manner, pursuant to the divine mandate, they were to proceed in executing the terrible visitation. They approach the portals of the palace, now become the residence of Ægisthus. Here Electra is heard sighing within the apartment. Grief had driven her from her pillow, and she is preparing to come out to vent her sorrows to the solitude of the morn. The Guardian takes her for one of the domestics, for he says to Orestes,

καὶ μὴν θυρῶν ἐδοῖκα προσπόλων τινὸς
 ὑποστενούσης ἔνδον αἰσθῆσθαι, τέκνον.

who replies,—but from conjecture,

ἄρ' ἐστὶν ἡ δύστιγος Ἠλέκτρα; θέλεις
 μείνωμεν αὐτοῦ, κἀνακούσωμεν γούων;

The Guardian dissuades him from remaining at the portal, but enjoins him, in conformity to the Oracle, first to go and offer oblations at the tomb of his father. They therefore depart, and Electra (on the stage) appears out of doors. She first thus apostrophises the morning—

ὦ φάος ἀγνὸν, καὶ γῆ;
 ἰσόμοιρος ἀῆρ—κ. τ. λ. vs. 87.

That she is out of doors appears from an exclamation immediately following—

———— τῶν δὲ πατρῶων
 πρὸ θυρῶν ἤχῳ πᾶσι προφωνεῖν.

Here she is observed by the Virgins of Argos, who form the Chorus; and joining her in execration of the murderers, nevertheless endeavor to console her, and assuage her grief. She will hear of no consolation—she had just said,

ἀλλ' οὐ μὲν δὴ λήξω θρήνων,
 στυγερῶν τε γούων,—κ. τ. λ.

And in answer to their repeated efforts to soothe her she replies—

νήπιος ὅστις τῶν οἰκτρῶς
 οἰχομένων γονέων ἐπιλάβεται,—
 ἀλλ' ἐμέ γ' αἰ στυνέουσ' ἄραρε φρένας;
 αἶ' Ἴτυν, αἶψιν Ἴτυν ὀλοφύρεται,
 ὅντι ἀτυχομένα! Διὸς ἀγγελος!

At ἐπιλάθεται the sentence is evidently broken, and she is diverted from the train of her ideas by the sudden mournful notes of a nightingale: abruptly exclaiming, ἀλλ' ἐμέ κ. τ. λ. Now let it be remarked that the play has but just commenced, and we are still in the morning: the ὄρνις ἀτυζομένα must therefore be considered as one of the early choristers remarked by Orestes a short time before his sister's exclamation, when, as already quoted, he says—

λαμπρὸν ἡλίου σέλας
ἔφα' κινεῖ φθέγματ' ὄρνιθων σαφῆ.

Aristotle in his “Ars Poetica” writes, “σκηνογραφίαν παρεσκεύασε Σόφοκλῆς.” In the decoration which he prepared for this Tragedy the morning-scenery was no doubt represented, and the nightingale's notes imitated on the stage. We find indisputable evidence of this, and the imitation of the sounds of other animals in the “Aves” and “Rana” of Aristophanes, and the “Scurra et Rusticus” of Phædrus. We find an allusion in Lucetius:

At liquidas avium voces imitauer ore
Ante fuit multo quam lævia carmina cantu
Concelebrare homines possent auresque juvare.

I collect from these extracts the evidence that Sophocles considers, and represents the Nightingale as a morning songstress. The ignorance of the fact, and the consequent rarity of the opinion, may have arisen from a very natural cause. That is, the ears and other senses of those who should furnish evidence of this bird's matin-song are fast under the influence of the drowsy god, and are 999 of the thousand who are in the way of hearing the Nightingale in the evening. But the early rising and discriminative ear of the Ornithologist may establish the truth. I also beg to suggest that though the Bird in our country may never have been heard, and does not sing in the morning, it may, nevertheless, in more congenial climes. Such is Attica; such in particular was the district of Colonus, of which Sophocles appears to have been a native:—of this place he has left us a splendid elogium in his “Œdipus ἐπὶ Κολώνῃ.” The frequency of the Nightingale he displays as a singular trait of this delectable situation:

Εὐῖππου, ξένε, τᾶσδε χώρας ver. 669.
ἴκου τὰ κράτιστα γὰς ἔπαυλα,
τὸν ἀργῆτα Κολωνόν.
ἐνθα λίγεια μινύρεται
θαμίζουσα μάλιστα ἁήδων
χλωραῖε ὑπὸ βάσσαις,

τὸν οἰνῶπ' ἀνέχουσα κισσὸν,
καὶ τὸν ἄβατον θεοῦ
φυλλάδα μυριόκαρπον, ἀνάλιον,
ἀνήνεμόν τε πάντων
χειμώνων.—κ. τ. λ. *

If this songstress divine does not already, I fervently pray she soon may change her plaintive strains to notes of joy, and both evening and morning chaunt the resurrection of the Liberty of Greece!!

Liverpool, August, 1823.

J. W.

Note.—I consider also the declaration of Aristotle as almost decisive of his *opinion* that this Bird is a morning as well as an evening songstress, 'Ἡ δὲ ἀηδὼν ᾄδει μὲν συνεχῶς ἡμέρας καὶ νύκτας δεκαπέντε ὅταν τὸ ὄρος ἤδη ἡσύνηται' μετὰ δὲ ταῦτα ᾄδει μὲν, συνεχῶς δ' οὐκέτι.—as quoted 53. page 100. by Mr. Barker. For if it sings (συνεχῶς) continually, ἡμέρας καὶ νύκτας, "days and nights," I think we are permitted to conclude that the philosopher means both morning and evening.

PUERILIA.

No. IV.—[Continued from No. XLIX. p. 14.]

— nova proles
Artubus infirmis teneras lasciva per herbas
Ludit. Lucret. 1. 260.

1.—Fragmentum.

Assiduitate videndi et diuturna consuetudine assuescunt animi.—Cic.

* * * * *

Quin age, et extremæ glacialia littora Thules
Respice, qua sævo gens indurata Trione
Tecta colit parva, et longævo carmine postes
Inscriptos, veterisque exsculpta cubilia Marte.
Æterni circum murmur maris; undique opacas
Projiciunt umbras scopuli, atque ad sidera tendunt;
Nullum ver illic, nullæque ætatis honores.¹
Igne tumet tacito, calidisque exæstuat undis

¹ Slightly altered from Silius Italicus.

Fons, et turbinecum jaculatur ad æthera sumum.
 Immotus tamen ipse sui miracula mundi
 Præterit; invitant dulces agitata sopores
 Æquora, et ingenti cogens Notus agmine nubes,
 Cælestisque tremor: fumosi in margine rivi
 Securis errat pedibus, fruiturque calore:
 Nec patriæ fremitus Heclæ pavet, ignea quamvis
 Nubila cingatur caput, et rutilantia lucis
 Spicula per cæcas errent obtusa cavernas.

Haud aliter medio quum terras Sole calentes
 Arvaque clementi peteret circumflua ponto
 Angliacus ductor, casu periturus iniquo,
 Nauta novas vestes venientum, et tela, rudesque
 Obstupuit cultus, dum per maria alta cucurrit
 Gens studio agglomerans; nec non solita arte marinos
 Instituire choros, perque Æquora cana puellæ
 Candida multiplici quatiebant brachia motu.

Sic et te, diu variata Britannia cultu,
 Mira tibi arborum facies, pecudumque, virumque,
 Turritæque urbes, moresque, artesque, vicissim
 Pectora corripuere, novis obnoxia semper.
 Nequicquam cæco sperabas cuncta parenti
 Posse referre olim magnæ miracula gentis,
 Infelix! tibi fama piæ tua mulcent umbram
 Angligenumque amor, et merita potiare quiete,
 Cælicolum culpa fatisque ereptus iniquis!

2.—*Rex Henricus Somnum alloquitur.*

Shakspeare, Henry IV. "O sleep, O gentle sleep," &c.

ὦ τερπνὲ δαῖμον, ὃ πόνωι ἀναψυχὴν
 βροτοῖσι πᾶσιν, ἴπνῃ, πῶς σ' ἀπῆλασα,
 ποῖ ἤλိτῃσα; τινὸς ἄρ' ἀπλακῆματος
 βλεφάροις ἀνάνῃ τοῖσδ' ἐπεμβαλεῖν χεῖρα,
 τέγγειν τε σῶμα σαῖς ἀναισθήτοις δρόσοις;¹
 τί δῆτα μᾶλλον ἀμφὶ δυσκάπνους στέγας
 ναίεις ἀγροίκων, ἐνθὰ σῶμ' ἀνημέροις;
 κλιντῇ ἀτερπῇ δειμνίοισιν ἀμπέχει,
 χῆ νυκτὶ φοιτοῖς μυῖα συρίζει πτεροῖς
 ἀναυλον ὕμνον· οὐδ' ἂν εὐώδεις στρέφῃ

¹ Ita Ms. pessundatq metro. Hujusmodi autem σφάλμασιν in puerili carmine ignoscendum.

² *Sensum adimentibus*; ut λιχὴν ἔφυλλος, &c.

θαλάμους τυράννων, ἐνθ' ὑπαὶ κωνωπίου
 τείνειν δέμας πάρεστιν, αὐλεία τ' ἐπὶ
 ἴησι φορμυγῇ εὐθροον μελωδίαν,¹
 ὕπνου προπομπόν; ὦ φρενῶν τητῶμεν·
 οὐ γὰρ φρενῶν ἂν δυσπνέες τρέφοις λέχος,
 φαυλοῖς ὀμιλῶν, βασιλικὸν δὲ δέμνιον
 σαυτοῦ λίποις ἄμοιρον, ὥστ' ἐγρηγόρου
 νύχιον πυλωροῦ θᾶκον, ἢ χαλκοστόμον
 κῶδων', ἀκοιμητοῖσι κλάζουσαν ψυχαῖς;
 ὦ κούκ' ἴσου μεμνημένε· σκολιῇ δαῖμον,
 ὅς ναυβάτου μὲν ὄμμα κοιμίζεις ἀκροῖς
 νεῶς ἐν ἰστοῖς, καὶ κάρα θαλασσίου
 ὕδατος περιψύξῃτον αὐθιχῇ ῥόθῳ
 σοῖς ἀμφέπεις ὥροισιν, ἥνικα πνοῇ
 βρέμει καταιγίζουσα, κυμάτων τ' ἀκρῶν
 μάρψασα πολλῶν ξὺν κτύπῳ μετάρσιον
 κυρτώθ' ἐν ἐστῆρίξεν οὐρανῷ κάρα,
 ὥστ' ἐξεγείρειν τοὺς ὑπὸ χθονὸς νεκροὺς;
 σμερδναῖσι ῥιπαῖς· ἐν ᾧ ἀννηέμου μέση
 νυκτὸς γαλήνῃ, καὶ παρηγύροις ἅμα
 κληθεῖς ἐπ' ὠδαῖς, αἰμύλαις τε μηχαναῖς,
 οὐ σῶμα κοιμᾷ βασιλέως ἀρχηγέτου.

3.—E. Simonide.

"Οτε λάρνακι ἐν δαιδαλέᾳ ἄνεμος, κ. τ. λ."

Quum dadalea per mare turbidum
 Subvecta cista, præcipitem Africum
 Fluctusque vexatos paveret
 Argolici soboles tyranni;
 Complexa Per-seu, non sine lacrymis,
 Hac mœsta secum: Qualis, puer, mali
 Me pondus urget! dum tenello
 Corde, metu vacuus, beatis
 Nascentis avi conditionibus,
 Jaces cubili fusus abeneo,
 Lenisque per somnum fragrantī
 • Halitus exprimitur susurro:
 Nec lux maligna et cœruleæ poli
 Terreat tenebræ, nec requiem movet

¹ From Porson's translation of the Inscription on Alexis.

αἱ ῥεταὶ δὲ καὶ καλῶν • •
 Χάριτες σ. νωμίζουσαν, αὐτὰρ κείμενην
 ποθοῦσ' ἄνακτα δυσπνέῃ μελωδίᾳ

Qui fluctus intactos supini
 Præterit innocuus capillos.
 Sin dira mecum contremis, et meas
 Parvis querelas auribus accipis ;
 Dormi, neque incassum parentem
 Sollicita. Atque utinam furentes
 Ventique, fluctusque, et Danaë's dolor
 Dormiret ! O qui sidera temperas,
 Jam parce mœrentum dolori, et
 Consiliis melior retextis
 Impende sortem : sin animo improbos
 Quæstus proludi, parce precor, precor,
 Natique commotus periculis
 Tolle minas, animumque redde.

R. B.

TENTAMEN.

————— Labor omnia vicit
 Improbis, et duris urgens in rebus egestas.

Ving. Georg. l. 145.

Sparserat ætherios stellanti lumine campos
 Saturni genus, et vastum porreverat æquor :
 Jamque fera, et pictæ volucres, hominesque fuerunt.
 Errabat sylvis vastum genus sparsa per orbem,
 Nec componere opes norat, nec parcere parto ;
 Sed nemorum spatia, aut longum volventia fumum
 Antra colebat mops : dona aspernata profudit
 Terra parens, tutaque domo latuere metalla.

Senserat illa Labor, proles præclara Tonantis,
 Virtutisque pater ; fuditque has ore querelas :

“ Omnipotens genitor, summon' potes altus Olympo
 Tam durum spectare nefas ? hominum tuorum
 Sublimes animas, cognataque semina cœlo,
 Misceri tellure probes ?¹ da rumpere somnos ;

¹ Sed fatis inæxta feror, si Jupiter unam
 Esse velit Tyrii urbem Trojaque profectis,
 Miscerive probet populos, aut fœdera jungi. Æn. iv. 110.

Da segnem revocare animū, atque attollere in auras !”

Hæc ubi dicta dedit, cœlo se misit ab alto.

Vix steterat terris; subito consurgere motu
Pectora, et ignoto populi fervere tumultu,
Adventante Deo. Jamque arida lustra Canopi
Advectus, spectat campos, ubi plurimus errans
Pascit arundineam præpingui flumine sylvam
Nilus, et humenti late premit æquore regna.
Ilas primum cepit sedes; populumque vagantem
Salibus eduxit, jussitque attollere tecta.
Agnina conveniunt: totis discurritur arvis.
Robora succumbunt ferro, virgultaque cedunt:
Subvectant latis humeris immania saxa:
Æstuat omne solum strepitu; Phariosque per agros
Turrigera fulsere urbes, aurataque templa.¹
Jamque arcem cœli et rutilantia sidera doctæ
Percurrere acies; primaque ab origine vates
Perpetuo varium deduxit carmine regnum.
Tanta Labor potuit, donec volventibus annis
Degeneres animos patriæque carentia flamma
Pectora deseruit, Libyæque ad littora cursus
Convertit, quo marmoreis innixa columnis
Prima loco fertur posuisse palatia Dido.

Nauticus hic, tota effusus Carthagine, cœtus
Scindebat veteres sylvas, classemque futuram,
Frondeutesque levi spoliabat cortice remos.
Ergit hic proram, aut affigit carbasa malo;
Ille ratem ferro, et duris compagibus, armat.
Jamque viam rapiunt immensa per æquora naves;
Omne fretum longa velorum obtexitur umbra:²
Per fluctus quærentur opes; Orientia sulcant
Æquora, vel Libycis proscinditur Adria remis.
Sic crevit regnum; cessit Gætula potestas,
Et Nomadum turmæ; dominos agnovit Iberus,
Trinacriæque urbes: hinc vis invicta Magonis,
Asdrubalisque animi; glacieque horrenda perenni
Evicit juga ductor ovans, longumque per ævum
Iusueta humanis tremuerunt gressibus Alpes.

Exstimulavit amor lucri: jamque Afer iniquas
Fraude mala stipavit opes, domuitque per artem.

¹ Proud cities tower, and gold-roofed temples blaze.

Mickle's *Lusiad*, x.

² A line from Silius Italicus.

Nusquam tuta fides, jurataque lædera nusquam ;
 Obruit illa fames auri, crescentia jamque
 Pygmalionæ vidit perjuriam gentis
 Omnipotens pater, et direptos fraude penates :
 Vidit, et intonuit. Supremi signa furoris
 Agnovit Numen, tardoque per aëra cursu
 Dardaniæ petiit surgentia mœnia Romæ.

Illic indomitum genus, assuetumque periculis
 Conspexit, parvamque urbem, cui Martius olim
 Romulus, exiguo cingebat ovilia muro.
 Flectere ludus equos, spumantes vincere fluctus
 Fratasque acies perrumpere : bellica dextra
 Aut torsit ferrum, aut glebam dimovit aratro.
 Illis Volscæ cessere acies ; cessere Fidenæ,
 Auruncæque arces, augustaque mœnia Turni.
 Parva loquor : Brenni nequicquam exercitus acer,
 Thessalæque Ænotrios complerunt agmina campos ;
 Nequicquam edomitæ Tyrias ad bella catervas
 Inmisere Alpes : Romano fulmine Pœnæ
 Dissiliunt turres ; caret Africa terra triumphis ;
 Procumbunt Ponti vires ; arma irrita ponit
 Ægyptus, retrahitque exterrita flumina Nilus.

Detonuit nubes belli, et jam mitior aura
 Mulcebat residues animos, nullique refixa
 Innocuo flurum feriebat lumine pila :
 Omnia pace silent. Stygiis quum exorsa tenebris
 Pallida Luxuries, nigrisque Infamia pennis
 Dira comes, cepere locum, gentisque sepultæ
 Per lauros tacita subrepsit tæbe venenum.
 Antiquæ periire artes : furit atra per omnes
 Seditio, vastique quatit fundamina regni :
 Collabens donec proprio sub pondere Roma
 Corruit, ingentemque trahit per cuncta ruinam.

Nec minus interea vis indefessa Laboris
 Sopitas peragrat terras, animosque repostos
 Hinc atque hinc agitat, sparsosque recolligit ignes.
 Jamque albas rupes viridantiaque arva Britannum
 Contigit, et gratis tandem requievit in oris.
 Hic viret omnis ager, lætanti pace beatus ;
 Per campos armenta sonant ; flaventia prata
 Prætexunt segetes : hic munera pulchra Laboris
 Aurea Libertas firmat, gladiumque coruscat
 Fulmineum, propriisque arcet de sedibus hostes.

NOVITIUS.

NOTICE OF

ELEMENTA LINGUÆ GRÆCÆ; novis, plerunque, regulis tradita; Pars Prima, complectens partes orationis declinabiles; in usum tyronum juniorum classis Græcæ in Academia Glasguensi. Studio JACOBI MOOR, LL. D. in eadem Academia Litt. Græc. Prof. Diligenter emendavit auxitque JACOBUS TATE, A. M. Cantabrigiensis.

Glasgow, J. Cameron; London, T. Hamilton.

WE have here a very singular little book, remarkable for what is inserted in it, more remarkable for what it boldly rejects. The forms of *second future*, *τυπῶ*, and *τυποῦμαι*, are cast out intirely from the paradigm of *τύπτω*. And the form *τέτυκα* is only retained, to show what the *Præsens Perfectum* **FALSO-MEDIUM** is in its nature as well as in its flexions.

The following extracts will serve to illustrate the principal changes and additions which Mr. Tate has introduced into Professor Moor's most ingenious and elegant Grammar. What he has done besides in omitting, arranging, simplifying, can only be estimated by a close comparison, page after page, of the old Grammar with the new. Pages 8, 9, 10, 11, afford a good specimen of the improvement alluded to.

P. 6. *Lingua Græca, Gentivo Dativoque suo satis instructa, formam Ablativi non habet.*

We believe Mr. Tate's meaning to be this :

"It is sometimes asked, Has the Greek language an Ablative case? The true state of the question is: What is the Latin Ablative? and what the original formation of it, when it has, or seems to have, a form of its own?"

P. 20. *Articulus qui dicitur, ὁ, ἡ, τὸ, nihil revera est aliud, nisi vetus pronomen, (Anglice he, she, that,) cujus vis et significatio, Homeri ætate perspicua, evanuit postea.*

Mr. Tate in his desire of brevity has here omitted, but of course could not overlook, that acceptation of *τὸ, τῇ, τὰ, &c.* in Homer, which strictly corresponds to the Latin relative, *qui*, both in use, and, as formed from *τε* and the simplest form of the pronoun, in etymology also.

P. 51, 57. *Monitum Primum.*

"Futurum secundum formæ vel activæ vel mediæ in Græco ætione nusquam reperitur."

R. DAWES *Miscell. Critic.* 1745, p. 73.

Hoc Dawesii edictum virorum in literis Græcis principum omnium consensu jam diu sancitum est.

Pellantur ergo istæ voces nihili, τυπῶ, τυπῆς, et τυπούμαι, &c. a τύπτω, *terbero*, a πείθω, *persuadeo*, πείθῶ, πιθούμαι, et κτανῶ, κτανούμαι, a κτείνω, *occido*, cum λιπῶ, *φυγῶ*, ταμῶ, et ceteris ejusdem farinae.

Cum Futurum Activum et Medium Verborum LIQUIDORUM, hoc est, in λω, μω, νω, ρω, desinentium, ad normam a ceteris diversam flectatur; nos non dubitamus pro formis imaginariis τυπῶ, et τυπούμαι, genuinas et necessarias illas, φανῶ, et θανοῦμαι, discentibus in posterum commendare.

J. T.

Monitum Secundum.

Verbum τύπτομαι videtur ex tribus elementis conflatum eam primitus habuisse naturam, quam lingua Anglicana sic effert simpliciter, *I strike me*; deinde in eum usum abiisse, ut significaret, *I get a blow*, i. e. *not give one*; denique sumpsisse vim pure passivam.

Ad hanc conjecturam alia verba in μαι et μην desinentia exigere hic locus non sinit.

Veniunt de verbis ἐτύχθην, ἐτύπην, quæ cum cognatis τυφθήσομαι, τυπήσομαι, passionem suam communicant, illud unum suspicari hec, elementum quoddam diserte passivum fuisse iis ab origine intentum.

J. T.

Monitum Tertium.

Præsentis Perfecti Falso-Medii exemplo sit, τέτυπα, verbum a Grammaticis speciose confictum. Namque ut verbum τέχω, *liquefacio*, gignit τέτηχα, (ita aiunt,) *liquefeci*, et τέτηκα, *liquefactus sum*; sic eadem tum formar, tum significationis, analogiâ posset sane ex verbo τύπτω, hinc τέτυφα nasci, illinc τέτυπα, *I habe struck, I am in a beaten state*.

Titulus FALSO-MEDII huic verbo recte imponitur, quia neque originem neque usum habet cum mediâ voce communem; omnia enim hujusmodi verba vel mera Activa sunt, vel statum aliquem et rationem indicant.

- | | | |
|----------------------------|---------------------------|------------------------|
| 1. ἀχέκοα, <i>audaci</i> : | δέδορκα, <i>intucor</i> : | ὄπωπα, <i>vidi</i> : |
| 2. δέδχα, <i>ardeo</i> : | σέσηπα, <i>putrui</i> : | πέποιθα, <i>fido</i> . |

J. T.

Monitum Quartum.

Antiquis illis formis, τετύφεται, ἐτετύφατο, multæ aliæ similes, exempli gratiâ, α. φείζω, χαρίζω, τάσσω, &c. ἐφθάραι, κηχωρίζαι, ἐτετάχατο, ab Herodoto, a Thucydeide etiam usurpatæ,

mox tamen obsoleverunt, et utrique formæ circumlocutio suffecta in posterum obtinuit.

PERFECTORUM in ημαι desinentium modi optativi pauca quædam personæ, at nullæ Xenophontis seculo recentiores, legentibus occurrunt, quarum hæ sunt præcipuæ.

α κέκλημαι,	κεκληῖο,	κεκληῖμεθα.
α κέκτημαι,	κεκτῆμην,	κεκτῆμεθα.
α μέμνημαι,	μεμνήμην,	μεμνήτο.

Horum verborum modi *subjunctivi* vix unum et alterum vestigium extat. J. T.

P. 110. The *form* of the second future Active being essential to Professor Moor's beautiful system of derived tenses, Mr. Tate has not yet had the courage to exterminate it from that part of the Grammar: he retains it (p. 111. &c.) within brackets, [καῶ], [λιπῶ], [φυγῶ], &c. And his apology for thus temporising is modestly made.

Monitum Quintum.

"At *Futurum Secundum formæ vel Activæ vel Mediæ nusquam reperitur. Quî fit ergo, ut futuro isto quasi vero proboque etiamnum utaris?*"

Detur, obsecro, hæc disciplinæ Moorianæ venia, ut exempla, ob Grammaticam commoditatem olim conficta, ideoque hic a me cancellis inclusa, in præsentia saltem retineat.

J. T.

(Tria verba, rei Futuræ Præsentem voluntatem indicantia, πίομαι, bibum, ἔδομαι, edam, et verbo, εἶμι, ἴβο, simile, νέομαι, redibo, Futuro Secundo Medio satis absurde imputantur.)

Quod autem dicitur paulo post Futurum, immerito sane dictum, ejusdem est analogiæ cum duobus illis, τέτυμμαι, ἐτέτυμην, ita ut diversis temporibus vis eadem verbalis tribuatur; scil.

olim,	jam,	posthac,
ἐτέτυμην,	τέτυμμαι,	τέτυψομαι.

Mr. Tate has printed an ingenious set of Tables (which also may be had of Mr. Hamilton) to exhibit in one view all the Greek Nouns with their contractions according to Moor, and all the flexions of the Greek verb in ω.

We insert part of those tables, by way of specimen, and at the same time to show the ingenuity of Moor's scheme in forming the tenses—if the second Futures Active and Middle are allowed to retain their station in Grammar.

Primam Seriem Temporum a Præsenti per Futurum Primum formatorum ex ordine characteristicarum brevis tabula clarius indicabit.

Nempe, hæ sunt characteristicæ:

I. Mutæ ante ω.

1. π, β, φ. (πτ.)

2. κ, γ, χ. (ττ, ζ.)

3. τ, δ, θ. (σσ, ζζ.)

II. Vocalis quævis ante ω.

III. λ, μ, ν, ρ, ante ω.

I. 1. ψω, φα, φθησομαι, μμαι.. τύπτω.

2. ξω, χα, χθησομαι, γμαι. λέγω.

3. σω, κα, σθησομαι, σμαι. πλάσσω.

II. σω, κα, θησομαι, μαι. τίω.

III. ω, κα, θησομαι, μαι. φαίνω.

Secunda Series, nempe Temporum a Præsenti per Futurum Secundum formarum, exempla longe pauciora præbet, formas inter se multo facilius connexas et expeditiores.

Unâ enim eâdemque in syllabâ, antequam ad Perfectum Falso-Medium accedas, res fere tota consistit: tum, alterâ tantum opus est, eâque promptissimâ.

VERBI ΤΥΠΩ ΟΜΝΙUM TEMPORUM FORMATIO PER ΟΜΝES VOCES.

Τ Ε ΤΥΠ Α	Ε Τ Ε ΤΥΠ ΕΙΝ	.
[ΤΥΠ Ω]	{ ..	[ΤΥΠ ουμαι] Ε ΤΥΠ ουμην
	{ ..	Ε ΤΥΠ ΟΥ	
	{ ..	ΤΥΠ ησομαι Ε ΤΥΠ ην
ΤΥΠΤ Ω	{ ..	ΤΥΠΤ ομαι Ε ΤΥΠΤ ομην
	{ ..	Ε ΤΥΠΤ ΟΥ	
	{ ..	ΤΥΠΤ ομαι Ε ΤΥΠΤ ομην
ΤΥΠ ΣΩ	{ ..	ΤΥΠ Σομαι Ε ΤΥΠ Σαμην
	{ ..	Ε ΤΥΠ ΣΑ	
Τ Ε ΤΥΦ Α	...	Ε Τ Ε ΤΥΦ ΕΙΝ	
ΤΥΦ	θησομαι	Ε ΤΥΦ	θην
Τ Ε ΤΥΜ ΜΩ	Ε Τ Ε ΤΥΜ ΜΗΝ.	

N. B. Literæ in verbo *formativæ*, quas vocant, typo majori, *essentiales* minori, exprimuntur.

R. S. Y.

NOTICE OF

ΣΟΦΟΚΛΕΟΥΣ ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ. *SOPHOCLES ŒDIPUS COLONEUS* c *recensione* PETRI ELMSLEY, A. M. *Accedit Brunckii et aliorum annotatio selecta, cui et suam addidit Editor.* Oron. 1823. 8vo.

AT the close of our notice of Mr. Elmsley's edition of the Bacchæ of Euripides we indulged in the hope of meeting him ere long, in a field where ample scope would be given him, as an editor of Sophocles, to exhibit the powerful union of extensive research, inventive genius, and correct taste. Although it can be scarcely said of the hope and its completion ἄμα ἔπος ἄμα ἔργον, yet the expression would have been quite true, as far as respects an author, and his reviewer who were wont to interpret the words thus—'One has said his say, and the other must do his work,' had we not felt a wish to comply with the fashion of the day, which discountenances, as much as it did once encourage, the language and conduct of the P. C. in the wielders of the pen and the drawers of black blood. In spite, therefore, of the spirit-stirring *dictum* of criticism, 'When Greece meets Greece, then comes the tug of war,' we shall content ourselves by giving a very peaceable account of Mr. Elmsley's doings in his new field of literary renown. We call it a new field, although it is not the first time that Mr. E. has taken Sophocles in hand; yet, as the manner, in which he formerly assisted the Sphinx-destroying Tyrannus, is so different from that, in which he has now waited on the blind Suppliant at Colonus, we are fully justified in the designation given to his recent appearance, in which Mr. E. has, we confess, disappointed us. But it would be as unjust to Mr. E. to insinuate that he has left us every thing to desire, as it would be untrue to say that he has left us nothing to regret. After all, perhaps, the disappointment originates, as Mr. E. once said of Hermann, rather with the reader than the author, to whom are attributed intentions he did not fulfil. "Take the good the gods provide thee" is every generous reader's motto; who feels little disposed to find fault with a repast, neither so racy, rare and rich as he anticipated, provided it escape the reproach, that it *ἔσθλα μὲν, τι δὲν, ὑπεράφην δ' οὐκ ἔδιδυνε*. But from even the possibility of such an insinuation Mr. E. must feel himself quite secure, when he remembers that

the value of every thing from his pen is such, as to call for an early reprint to satisfy the cravings of continental scholars; and he might still with some justice have anticipated, as with a pardonable vanity he seems to do, the certainty that his present publication would obtain equal honor from the bookmakers at Leipsig, had he exhibited more of his own mind and less of other men's matter. It is, however, but fair to acknowledge, that if ever the necessity existed, in a scholar of Mr. Elmsley's calibre, to print a *variorum* edition of a Greek play, the *Œdipus at Colonus* is the one, to which that necessity applies with the greatest force. For of the seven remaining pledges of the Muse of Sophocles, this is the only one, in the facetious imagery of a brother-reviewer, that has not been brought out by itself to attract the gaze, and to stand the shock of scrutinizing literary coxcombs, or ever received, even in secret, more than the temporary attentions of a learned admirer; but, like a stiff and starched virgin of antiquity, has deterred all, who might have offered their hands and hearts, by throwing such difficulties in the way of possession, as few have had the courage to attack her, and fewer still the good fortune to overcome; or, in plainer words, this play has, till within the last two years, been never edited separately, nor received any illustration or correction except from casual criticism. To add to the singularity of its fate, although the Mss. which contain it are very few and not difficult of access, still from accidental causes the various readings which those Mss. offer, have been less known than in any other of the plays of the same author. This edition, therefore, of Mr. E., which contains the collation of five Mss. hitherto unexamined, will possess no mean value in the eye of the real critic, whose first object is to know what the Mss. read, and second to elicit from thence what the author wrote.

Content with the rigid performance of an editor's duty in the first of these points, Mr. E. has no doubt purposely left the second to that 'fanciful school,' who, deeming the playful light of conjectures the surest sign of a brilliant genius, view with ineffable disdain the leaden sons of dulness, whose highest ambition it is, with the aid of rush-light illustrations, to grope their way through the 'palpable obscure' of chaotic absurdity. But while we give Mr. E. all the credit due to the character of a cool and steady critic, a character which an abstinence from conjectures is sure to obtain for the fortunate holder of a capital blank in the lottery of literature, we must not deny him the greater credit due to his abstinence from the lengthy weariness of notes explanatory. It is quite *refreshing*, as Mister Hunt

would say, to remark the readiness, with which Mr. E. in corrupt passages confesses his ignorance of what his author wrote : and in difficult passages Mr. E. had acted more wisely to own his inability to give a satisfactory explanation, than to leave the reader to make that confession for him. From such open dealing men of moderate attainments are deterred by the dread of losing a portion of that reputation, of which they have none to spare ; but Mr. E. should feel that he may venture to say, on many occasions, ' All that I know is that I know nothing ; ' and he may leave to such, as are disposed to ridicule this language, the not easy task of proving their superiority.

Except on the score of *shying* at an emendation, a vice which, as it is more common with old than with young stagers in criticism, Mr. E. has in the course of years acquired but lately, the editor has reason to be satisfied with his handy-work, suited, as he intended it to be, for the *studious youth* at school and college, by presenting, as it does, at one view, nearly all that has been written on the play for the last two centuries and upwards. To be sure, the names, which figure in the list of commentators on Sophocles, are not the *Dii majorum gentium* ; yet, such as they are, the reader has them all, good, bad, and indifferent ; and Mr. E. is not to blame, if the flowers of criticism are seen to bloom but thinly over a barren *Heath*.

As a better opportunity will present itself for the *esoteric* examination of Mr. Elmsley's text and notes, taken *seriatim*, we shall, at present, discuss only a few *exoteric* observations, made by the learned editor.

First, with regard to the Mss. he has collated, and their intrinsic value.

The Mss., ten in number,² are preserved in the different libraries of France and Italy ; and Mr. E. seems to think that they belong to two families, one presenting the Aldine, and the other the Triclinian, recension. It appears to us, however, that there are in fact three families, and that to the Aldine may be assigned³ Laur. A., Par. A., and Ricc. A. ; and to the Triclinian,

¹ Mr. E. will pardon this cant word, in which nothing offensive is meant, but which is merely a metaphor borrowed from the *lulus Carcenis* of the *Olympic*, and familiar to the Corps Dionysiac of the *ἱππύτης Κολωνός*.

² This number is to be increased by one, which we have seen in the Royal library at Brussels ; but of the value of which we have nothing to say ; all we remember is, that it was written on glossy paper, a little anterior to the invention of printing, and contained four plays.

³ We have adopted Mr. E.'s nomenclature, of which an explanation

Par. B., T., Vat., and Farn.; while Par. F., and Ricc. B., are cousin-german to both, between whom they form the link. Nor is this observation, slight as it may seem to be, without its use, as it leads to, and is confirmatory of, our next remark, that of the two recensions just mentioned, the Aldine is the more recent, and of the least authority.

We know full well that, in starting and supporting such an opinion, we shall expose ourselves to the *heavy* charge of *levity* on the part of the *Anti-Porso*¹ of Thuringa, who has ridiculed poor Buttman² for daring to defend the recension of Triclinius against the continual abuse of Brunck and Co. But unhappily for the Pseudo-Gulielmus Kuesterus, Mr. E. has shown that one of the identical Paris Mss., which was supposed by Brunck to exhibit the recension of that *bardus, stipes, fungus*, ycleped Demetrius Triclinius, is of a date anterior to the time of the said *bardus, stipes, fungus*. But, say the defenders of the Aldine recension, its antiquity is proved by the fact that both Eustathius in the twelfth, and Suidas in the tenth, century, in their quotations, almost always agree with the Aldine text. We

will be found in his preface. To Laur. B., very modern, full of faults and impudently interpolated, not the least regard need be paid.

¹ By this appellation we allude to Mr. Reisig, who is never so happy as when he has an opportunity of exposing the *levity* of Porso (i. e. Porson). It must be owned, however, that among the rising scholars of Germany Reisig is taking a commanding station as an acute critic. But he is apt to be a little saucy, presuming probably on the strength of his long beard, the admiration of one sex and the terror of the other, as he himself informs us in his edition of the *Economics* of Xenophon, where, under the assumed name of Gulielmus Kuesterus, he has made rare sport with Zeunus, Schneider, and other second-rate editors. Mr. Reisig is also, as men of talent love to be, sometimes vastly absurd. For instance, in his *Conjectanea* in *Aristophanem* he very gravely wishes to prove that a procleusmatic foot " " " is admissible in Senarian Iambics. But with all his fopperies (and in the studied eloquence of his *Annotationes Criticæ* in *Sophoclis Œdipum Coloneum*, much will be found to excite a smile) Mr. Reisig has done his author good service, and his edition of three years' travail is creditable to his learning, taste, and genius. To understand Mr. Reisig's *levitas*, we refer our readers to Mr. Elmsley's secondary note on *Œd. C.* 1679.

² Mr. Buttman has lately published an edition of the *Philoctetes*, which, intended for the use of tyros, is hardly fair game for a professed critic like Reisig to hunt down. We should suspect, however, that the contemptuous language of Reisig had its source in feelings of a personal nature, did we not find him adopting the same language to the great and little, the living and the dead of every country and period. Even Hermann, the great sun of worship to the critical magi of Germany, would be handled rather roughly, were not Mr. Reisig checked by his admiration for the original antagonist of *Porso*.

grant that such quotations are proofs of the antiquity, but none of the integrity, of the Aldine recension. The last question, which is the first in fact to be mooted, must be proved by internal evidence. Now in almost all the instances where the Pseudo-Triclinian (for by such name ought that recension to be called, which existed some hundred years before Triclinius) differs from the Aldine text, the superiority is in favor of the former. But, says Mr. E., those superior readings are but the conjectures, many of them, it must be confessed, very ingenious, of some unknown grammarian, who lived in some unknown period, but who neither possessed, nor could have possessed, a codex of Sophocles better than the one, which formed the basis of the Aldine recension. But can Mr. E. produce a single grammarian, from the time of the great Aristarchus to that of the last scion of the school of Alexandria, who was capable of conjecturing *σάει* for *σφαίει* in *Œd. C. 320*? For until he does produce such an ancient of the Bentley breed, he must allow us the liberty of conscience and of speech, in believing and asserting that the better readings in the Pseudo-Triclinian recension are not the conjectures of some *great unknown*, but are to be traced to another more intelligible, though equally unknown, source, an older and better codex of Sophocles.

Nor is the subject of the Triclinian recension the only point on which Reisig will have to change his mind after the perusal of Mr. Elmsley's preface, who has taught us that the far-famed Roman edition of the Scholia on Sophocles, the supposed value of which was first pointed out by Porson, and has since been echoed by *Anti-Porson*, verifies the old proverb, *cauteas pro thesauro*. For according to Mr. E. the Roman editors made such sorry work of the Ms. from which they obtained their transcript for the press, that Mr. E. has been induced to neglect the printed Scholia altogether. The last topic suggested by the perusal of Mr. E.'s preface is an inquiry respecting the present lurking-place of Scaliger's Sophocles. Unless our memory fails us, there is a copy of Stephens' edition with Scaliger's notes amongst Isaac Vossius' books in the Leyden library. It contains, as far as we remember, very little.

The length of our remarks on the preface of Mr. E.'s edition leaves us room to add but little on other parts of his publication; which we the more regret, as scarcely a line occurs in the whole play, where much might not be said, either as regards the author or his editors. One passage, however, we cannot pass over in silence, without doing injustice to more parties than one. At v. 503. Ismena, after hearing in what manner the expiatory liba-

tion is to be made to the Furies, offers to perform the sacred rites, and just previous to going off the stage thus expresses herself:

ἀλλ' εἰμ' ἐγὼ τελοῦσα τὸν τόπον δ' ἵνα

χρεῖ' ὅσται μ' ἐφευρεῖν τοῦτο βούλομαι μαθεῖν.

Of the thousand and one objections which may be brought against this passage, as it exists in the Aldine edition, it is necessary to mention only one, which is that, as the words are perfectly unintelligible, they could not have been written by any man in his sound senses. It is possible, however, that some ingenious stickler for received texts will assert (and in defence of the Vulgate what absurdities have not been asserted and approved!) that as Sophocles was in his dotage when he wrote this play it was only natural for the old gentleman to talk nonsense. To such and other arguments, equally powerful, it is in vain to reply. We will merely express our belief that the passage is corrupt; and that others are of the same opinion will appear from the following note of Mr. E.

504. Malim *χρεῖ' ἔστι*, ne *συναλοιφὴν* nimis *duram* admittamus. CANT. [Legendum] *χρεῖ' ὅσται μ' ὑπουργεῖν τοῦτο, βούλομαι*— RUSK. Legendum opinor *χρεῖ' ὅσται*, ut primum vocalis ultima vocis *χρεῖα* sequente vocali elidatur, deinde prima τοῦ ἔσται ob similitudinem præcedentis diphthongi *ει* quasi crasi facta absorb-eatur. Verte autem, *Locum recto ubi sit necesse erit insuper ut inveniam; hoc discernere volo.* HEATH. Tentabam: *χρεῖ' ὅσται μ' ἐπιρρεῖν τοῦτο*— Vel: *χρεῖ' ὅσται μ' ἀφισπέρειν τοῦτο*— MUSGR. Legitur vulgo, τὸ τοιοῦτον δ' ἵνα *χρεῖ' ὅσται μ' ἐφευρεῖν*. In B. *χρησ-ταί μ' ἐφευρεῖν*. Ceteri nihil variant. Absurda lectio. Nihil expedit Scholiastæ explicatio, ad *χρεῖ' ὅσται* tantum pertinens, eaque falsa. Etiam si vera esset, remaneret adhuc vitium in *ἐφευρεῖν*, verbo activo, cui subditi debet nomen rei inveniendæ. Perspicua est sententia ad quam revocanda verba: *Locum autem, ubi res quibus usus est inveniam, hoc doceri volo: τὸν τόπον δ' ἵνα τὰ χρεῖ' ἐφεύρω, τοῦτο βούλομαι μαθεῖν. Τὰ χρεῖα, τὰ χρήσιμα. Nomen est adjectivum χρεῖος, utilis, quod alias etiam indigum notat, ut apud Eurip. Herc. Fur. 51. 1340. [1337.] BRUNCK. [Legendum *χρήστ' αὐ μ' ἐπαιρει.*] *Χρηστά, τὰ χρηστά, ἡ χρηστότης*, quæ ducta virgo novum hoc negotium suscipit, sicque prædem iter in Atticam. BOGH. Fort. leg. τὸν τόπον δ' ἵν' αὐ | *χρεῖ' ὅσται μ' ἐφευρεῖν, τὸνδε βούλομαι μαθεῖν.* De pronomine *ὅδε* sic ex abundanti posito v. Melet. Crit. 1. p. 84. SCHÆF. Crasin *χρήσται* ortam ex *χρεῖα ἔσται* tutatus sum in Syntagm. Crit. p. 32., atque in eo agendum est eo cautius, quo insignius Scholiastæ est testimonium ex Sophoclis Triptolemo. Dæderlini in Specimine p. 42. *ἔσται μ' ἐφευρεῖν* nihil moror. Sed memoratu dignum est imprimis, quod Hermanno visum, *χρήσται* pro futuro habendum esse atque pro *χρήσει* dictum,*

videlicet contracto χρήσεται, ut, ἔσεται in ἔσται. REIS. Qui veterem scripturam revocavit. Laur. A. χρήσται μ' ἐφευρεῖν. Nec nisi in accentibus variant ceteri Mss. Scholiastæ interpretatio ita legitur in Laur. A. χρήσται μ' ἐφευρεῖν: χρείη ἔσται κατὰ συναλιφὴν χρήσται. ἀντὶ τοῦ χρείη ἔσται. δηλοῦνται δὲ ταυτὺν τὸ δεήσει. καὶ ἐν τριπτολέμῳ. χρήσται δὲ σ' ἐνθὲνδ' αὐτῆς. Cui recte objicit Brunckius, verbo ἐφευρεῖν addi debere nomen rei inveniendæ. Τὸ ὕδωρ supplet alter interpres in Laur. A. ἐνθα τὸ ὕδωρ ἐστίν, ἡδέως ἂν εἰδείην. Quasi χρὴ χειμ' (aut νᾶμ') ἐφευρεῖν legerit. Propius a vulgata abest χρὴ στέμμ' ἐφευρεῖν, quod admisi. Στέμμα pars est eorum, quorum ad sacrificium peragendum opus erat. Intelligendi sunt ter novem κλῶνες ἑλάτας, de quibus dictum v. 480. quosque e nemore vicino petendos esse respondet chorus. De Triptolemi Sophoclei fragmento, quod servavit scholiastes, nihil habeo quod dicam.

Dismissing all notice of the emendations of others, we will direct our attention to those of Reisig, Elmsley, and Schæfer. The first of these very gravely tells us, that Hermann considers χρήσται as a contracted future for χρήσεται. Barring the manifest absurdity of the idea, we wish to know how the passage is made more intelligible by this mighty discovery. Brunck's objection, that a noun is required after ἐφευρεῖν, is still unanswered. That noun Mr. E. supplies by a reading, χρὴ στέμμ' ἐφευρεῖν, which he first promulgated in Edinburgh Rev. N. 37. p. 80. This is not the first time that this conjecture has been honored by its inventor with a place in the text. In the edition of Sophocles, which Mr. E. printed nearly twenty years ago in Scotland, but the whole of which he subsequently committed *ignibus emendaturis*, with the exception of a copy or two still in existence, this same conjecture is found in the same situation. When the reading was shown to Porson, he said, 'it won't do.' If by στέμμα is meant the τρεῖς ἐννέα κλῶνες, mentioned in v. 480., the article is absolutely necessary. It is not *a garland*, but *the garland*, that Ismena is speaking of. This objection might be met perhaps by reading ἵνα Χρὴ στέμμ' ἐφευρεῖν τοῦτο, β. μ. But τοῦτο could scarcely be said, except with reference to a thing lately mentioned. Besides, how can στέμμα by itself mean *ικετήριον στέμμα*? We fear, on this occasion Mr. E. *a scopo aberravit*.

The emendation of Schæfer, τὸν τόπον δ', ἵν', ᾧ Χρὴ, ἔσται μ' ἐφευρεῖν τόνδε, βούλομαι μαθεῖν, is certainly ingenious, and very near the truth. Nor does it detract from its merit to know that nearly the same emendation was published two years before Schæfer, by George Burges in the Appendix to his *Proodes*,

p. 180. We quote his words, for the work is long since gone to the tomb of all the Capulets: 'Mirum est quam multos labores levis macula pepererit in Soph. Œd. C. 504. τὸν τόπον δ' ἵνα Χρῆσται μ' ἐφευρεῖν. Sic Ald. melius quam Cod. B. χρῆσται μ'. Lege ἵν', ἂ Χρῆ, ὅσται μ' ἐφευρεῖν.' That G. B. should be the real author of this emendation is impossible. We suspect that he obtained it, like other eaves-droppers, clandestinely from Porson's mouth. Had it really been his, he could not have missed the true reading, τὸν τόπον δ', ἵν', ἂ Χρῆ, ῥᾶσ' ἐφευρεῖν ταῦτα, βούλομαι μαθεῖν, supported, as it might be, as far as regards a relative pronoun at the end of a verse, by Œd. T. 299. ἄγουσιν, ᾧ Τάληθις—Œd. C. 14. πύργοι μὲν, οἱ Πόλιν—Trach. 819. τὴν δὲ τέρψιν, ἣν Τῶ μῶ, and as to the Atticism ῥᾶσ' ἐφευρεῖν for ἐφευρεθῆναι, by the words of the Scholiast on Med. 314. Ῥάων φυλάσσειν] ἀντὶ τοῦ φυλαχθῆναι, and by poaching into Indices, he might have produced a hundred examples to prove, what every schoolboy knows, that ῥᾶστα is a good Greek and Tragic word; and lastly he might have shown that the letters αιμ in χρῆσται μ are evidently part of the word ἀνευρεῖν, a various reading for ἐφευρεῖν. Two other emendations made by the same critic we will produce for the benefit of *omnium-gatherum* editions. The first is on v. 711. εὐίππον εὐπωλον εὐθάλασσον, on which the Capulet thus writes, p. 126. 'Musgravius ibi vult εὐμωλον, advocato Hesychio Εὐμωλος, ἀγαθὸς πολεμίστης, εὐοπλος. Huic conjecturæ favere videtur similis Tourpi (Vol. iii. p. 551.) emendatio Simmiæ apud Hephæst. p. 43. ubi vulgo legitur εὐίππον, εὐπωλον ἐγγέσπαλον: corrigat T. εὐμωλον. Sed Wakefield. ad Herc. F. 498. εὐοπλον. Verissime. Hanc ipsam medicinam adhibendam esse Sophocli docet illud Euripidis Hec. 1080. Εὐίππον, εὐοπλον. Quod ex ultimis verbis Hesychii Musgravius non vidisse miror.' The second emendation is ad Troad. 432. 'In Œd. C. 806. vitium vidit non sustulit Hermann. ad Viger. p. 774. Vulgo legitur Γλώσση σὺ δεινός· ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ Δίκαιον, ὅστις ἔξ ἅπαντος εὐ λέγει. Tu lege Καὶ δεινόν.' We presume the Capulet meant to translate Καὶ δεινόν *utcumque potentem* scil. γλώσση. The first of these passages Mr. E. defends against the emendations of Musgrave and Reisig. On the second he is quite silent. We hope he can understand it. We confess it is above our comprehension. Of the Capulet's emendation it may be said in the language of Bentley, *aut scripsit id, aut scribere debuit Poeta.*

ADVERSARIA LITERARIA.

No. xxxv.

Mysteries of Antiquity, &c.

IT may not be unworthy of being known, as a curious coincidence, and an unexpected corroboration of my opinions, that probably at the very time I was maintaining in the lecture-room of the Royal Institution, that the sacred *Mysteries* of Antiquity were of an astronomical character, or consisted in part at least of astronomical disclosures, Mr. J. F. Newton, of Belvidere House, Dorsetshire, having made the same discovery, was asserting it in a certain little octavo, entitled "Three Enigmas attempted to be explained," which has recently been transmitted to me by a friend at Weymouth.

Had I seen those dissertations before, I should have been happy to have cited from them certain allegations and arguments in support of my own: particularly what the author has very pertinently remarked concerning that much discussed classical enigma, the *banishment of Ovid*; which I think Mr. N. has very satisfactorily explained to have been owing to the poet's inadvertently divulging toward the close of his *Metamorphoses*, certain parts of the Eleusinian secret, of which crime the full amount of the penalty was death.

Another of the Enigmas attempted to be explained by this philanthropic writer, whom I have not the pleasure of knowing, relates to our habitual use of animal food, which the author would humanely and piously abolish: that, however, is quite another affair. My conviction is here far less complete; or my bad carnivorous habits so far prevail over my better reason, that the luxury of dining daily on fruits and vegetables alone, cannot at present be mine.

But the summary of his argument regarding the banishment of Ovid, and the Sacred Mysteries, is, I conceive, well worthy of being known and reflected on by your classical readers: "If (says he) the solutions hitherto attempted of Augustus's edict against Ovid, are unsatisfactory and untenable; if the poet informs the King of Thessaly that he was exiled for a more serious crime than forgery or murder: if publishing the Eleusinian secret, whether consciously or not, was the only crime so stigmatised at Rome; if, while Ovid states that his offence was unregistered in the laws of his country, not a syllable occurs in the

Roman code of disclosing the Mysteries; if the Tristium announces that the Art of Love was only the pretext, and the Metamorphoses the real ground of this signal banishment; if Ovid declares that he would have suppressed his last work had not many copies been previously distributed; if the fifteenth book of the Metamorphoses, published at the very period of his punishment, contains some verses, the import of which corresponds with a certain allegory in the Zodiac; and if that passage is in every other view unintelligible—if, finally, the Zodiac is connected with the Eleusinian Mysteries—is not the conclusion reasonable, that Ovid was banished because the lines, *Pressus humo*, &c. of the last book of the Metamorphoses, referred to the Zodiacal allegory, which was a secret of the Eleusinian Mysteries?"

J. LANDSEER.

In a former number of the Classical Journal, Mr. E. H. Barker has written much on the following question:—"Is the Nightingale the harbinger of day, as well as the messenger of spring?"—On looking over the works of Chaucer, I have met with the following stanzas, which serve to illustrate, in a great degree, what Mr. B. has urged on the subject. The poem from which they are taken is entitled:—"Of the Cuckow and the Nightingale; Chaucer dreameth that hee heareth the Cuckow and the Nightingale contend for excellencie in singeing." The edition I quote from, is that in folio, printed by Adam Islip, London, 1602, black letter.

"But as I lay this other night waking,
I thought how louers had a tokening,
And among hem it was a commune tale,
That it were good to herë the Nightingale,
Rather than the leud Cuckow sing.

And then I thought anon, as it was day,
I would go some where to assay
If that I might a Nightingale here,
For yet had I none heard of all that yere,
And it was tho the third night of May.

And anone as I the day aspide,
No lenger would I in my bed abide,
But unto a wood that was fast by,
I went forth alone boldely,
And held the way downe by a brooke side.

Till I came to a laund of white and greene,
So faire one had I neuer in beene,

The ground was green, ypoured with daisie,
 The floures and the greves like hie,
 All greene and white, was nothing els seene.

There sate I, downe among the faire floures,
 And saw the birds trip out of her boures,
 There as they rested hem all the night,
They were so ioyfull of the dayes light,
 They began of May for to done houres.

They coud that seruice all by rote,
 There was many a louely note,
 Some song loud as they had plained
 And some in other mannere voice yfained,
 And some all out with the full throte.

They proyned hem, and made hem right gaie,
 And daunceden and lepten on the sprae,
 And euermore two and two in fere,
 Right so as they had chosen hem to yere,
 In Feuerere upon Saint Valentine his daie.

And the riuer that I sate upon,
 It made such a noise as it ron,
 Accordaunt with the birds armony,
 Me thought it was the best melody,
 That might ben yheard of any mon.

And for delite, I wote neuer how
 I fell in soch a slomber and a swow,
 Nat all asleepe, ne fully waking;
 And in that swow me thought I heard sing
 The sorrie bird the leaud cuckow.

And that was on a tree right fast by,
 But who was then evill apaid but I:
 Now God (qd. I) that died on the crois,
 Yeve sorrow on thee, and on thy leaud vois,
 Full little joy have I now of thy cric.

And as I with the cuckow thus gan chide,
I heard, in the next bush beside,
A nightingale so lustely sing,
That with her clere voice she made ringe
Through all the greene wood wide."

Here Chaucer affirms that the Nightingale sings by day, and that he arose from his bed early in the morning for the sole purpose of listening to its song. I think that the above extract is an illustration to Mr. Barker's argument, and gives additional

strengthen to it; and your insertion of it in an early number will oblige, Sir, your obedient servant,

ANTIQUARIUS.

Cambridge, Nov. 1823.

Were Horse-shoes used by the Ancients?

Having lately been engaged in reading "A History of Inventions and Discoveries, by Professor Beckmann," I was somewhat surprised at the very decided manner in which he affirms, that the horse-shoe, formed as at present, and nailed to the hoof, was unknown to the ancient Greeks and Romans.

It may appear presumptuous to dissent from so great an authority, and although I differ in opinion from the learned Professor, I should not have ventured to express mine, could I not bring forward two very important facts, which of themselves are nearly sufficient to warrant the conclusion, that Professor Beckmann has decided somewhat hastily.

When at Rome last year, among other places worth seeing, I went to the Palazzo Rospigliosi, which is visited by most strangers, on account of the celebrated picture of Aurora, painted in fresco by Guido Reni, on the ceiling of the principal saloon.

In the middle of this saloon, stands a beautiful antique bronze horse, which was dug up from among the ruins of the Baths of Constantine. This horse is represented as shod; and so careful has the artist been, that he has not only represented the shoes, but also the heads of the nails, in the two feet that are lifted from the ground; and the small ends, where, after being driven through the hoof, they are clenched, as is done at present, in all the four feet. This horse is in such excellent preservation, that all these circumstances are very distinct, and observed at first sight. I may remark that the nails come out through the hoof very soon, that is, about an inch and a half from the bottom. This method has been considered as a modern improvement of great utility, and has only lately been introduced by Mr. Goodwin, veterinary surgeon to His Majesty, in opposition to the old method of driving the nails high up into the hoof, and bringing them out half way between the coronet and the shoe.

In the Sala degli Animali in the Vatican, is a small equestrian statue in marble, most beautifully executed, representing the Emperor Commodus on horseback in the act of throwing a javelin. The horse is represented as shod, and the ends of the shoes are turned down, or, as it is technically termed, *roughed*. The nails are as distinctly marked in this as in the other.

These two facts serve as strong evidence to prove, that the Romans, at least, were not ignorant of the art of fixing iron shoes to the feet of their horses. Indeed it seems almost impossible that a nation which used plate armour should not have hit upon so obvious and simple a contrivance.

That few authors have mentioned any thing about horse-shoes, appears at first rather extraordinary; but if we consider how few works of the ancients have come down to us, we shall cease to be surprised. If by any great or extraordinary revolution, it could be supposed possible, that modern should suffer as much as ancient literature, and only the same number of works go down to posterity that remain to us of the ancients, how very unlikely would it be that in any one of them there should be found an account of horse-shoes! It is only astonishing that in the few ancient works that remain there should be so much said about them. Professor Beckmann mentions the "*Tryphiodori Iliadidum*, published in octavo at Oxford in 1739 by Menick," in which there is the following passage:

Οὐ μὲν ἐπὶ κνήμητιν ἀχαλκῆες ἔεσχον ὀπλάϊ,
Μαρμαρέης δ' ἑλίκεσσι κατεσφικῶντο χελώνης,
Ἀπτόμεναι πέδιλοι μόγις κρατερώνυχι χαλκῷ. V. 86, p. 14.

This passage, which is plain in its meaning, the professor attempts in a very imperfect manner to explain away. I think the "metal fastened to the hoofs" cannot be mistaken.

It has been urged that most ancient equestrian statues and representations of horses are without shoes. This however cannot be considered as proving much, as in most representations of chariots and chariot-races the reins are left out. So much is this the case, that a relievo in the Vatican was pointed out to me as curious, in which the charioteer is represented holding the reins, the ends of which are fastened in two or three folds round his body. This circumstance sufficiently explains the danger of an upset, as the driver must be dragged along by the horses, if they did not immediately stop on any accident.

That the inventor, and the time of the invention, of the horse-shoe, should be unknown, cannot be a matter of surprise, as the same is the case with many useful inventions. This may be strongly illustrated by an example from modern time: Both the inventor, and the time of the invention, of the rifled barrel gun are unknown. This is the more remarkable, as the invention is one that could not have been made by chance; but must have been made by an eminently scientific man, and been the result of a previous theory. For who else would have thought of making the inside of a gun-barrel a female screw, and oblig-

ing the bullet to become a male ^{one}, which thus, when discharged, spinning on an axis perpendicular the line of its direction, obviates any irregularity that might be caused by inequalities on the surface of the bullet, by causing it to correct any tendency to fly off to the right or left?

So general has the supposition become that the Romans did not shoe their horses, that Mr. Bracy Clark, the most scientific writer on the foot of the horse, tried a great number of experiments to see if horses could not be employed unshod. After making use of every expedient, and among others of that recommended by Xenophon, of making them stand upon large rounded stones, he came to the conclusion that, upon hard roads or pavement, horses could not be made use of without shoes. Where the ground is soft or sandy the horse-shoe may be dispensed with, as is the case in the Campagna of Rome to this day. Even in the city itself, it is very common to see the carriage horses with their hind feet unshod.

When we consider the long marches made by the Roman cavalry, and the service they performed in Helvetia, Gaul, and Germany, we are struck with the absolute impossibility of their having done this, with the horses unshod.

No body of cavalry could make two days' march through the Alps, even in the present state of the roads, with their horses' feet unshod. Still less could they have done it in the time of the Romans, when the roads, if roads they could have been called, must have been so much worse, and the horse, from the soldier being in armour, must have carried so much greater weight.

Hastings, August, 1823.

IV. B.

Herodotus, i. 167.

We find in this chapter one of those numerous little passages which have long exercised, and still continue to exercise, the ingenuity of commentators. It runs thus: *Τὸν Κύρνον σφί ἡ Πυθίη ἔχρησε κτίσαι ἥρων ἔόντα, ἀλλ' οὐ τὴν νῆσον.*

Larcher supposes the Pythia's meaning to be, "that they should erect a monument in honor of Cyrrus." Who this Cyrrus was is not evident, nor is he mentioned by any other author; but we know that *κτίσαι* cannot be brought to bear such a meaning as the learned commentator has been pleased to give it; its only significations are *condere*, *fabricari*, *instituere*. *Κτίζειν χωρὶν* is made use of in other parts of the same author to signify

terram habitare, nor is any other meaning than those, above mentioned, to be found in any author whatever.

Schweighaëuser brings forward another opinion besides Larcher's that the original reading was "Ἐλος ἰόντα, and that perhaps the Phocæans founded 'Τέλη, alias Κύρνος, in these marshes. This, continues the commentator, "ingeniosa quidem, et erudita, mera tamen hariolatio est."

Now if we were only to suppose, with the omission of one letter, that the original reading was τίσαι, *honorare*, we have doubtless the meaning of the author, and at the same time nothing more than was customary then, and has been in all succeeding ages: namely, the dedication of a city to some important personage. What city in ancient times was not sacred to some superior, or inferior Deity; and what city, even at the present hour, which has not its tutelar Saint or Protector?

The passage then in question would be thus interpreted, to use Schweighaëuser's own words: "Jussos se esse Pythiæ oraculo Cymum heroem colere, non insulam."

To strengthen this conjecture, we find in the following chapter that—*Παραπλήσια τούτοις καὶ Τήϊοι ἐποίησαν . . . πλέοντες ἐπὶ τῆς Θρηϊκίης, καὶ ἐνθαῦτα ἔκτισαν πόλιν Ἀβέηρα τὴν πρότερον τούτων Κλαζομένιος Τιμήσιος κτίσας, οὐκ ἀπώνητρ, ἀλλ' ὑπὸ Θρηϊκῶν ἐξελαθεῖς, τιμὰς νῦν ὑπὸ Τήϊων τῶν ἐν Ἀβέηροισι ὡς ἥρως ἔχει.*

It has not been in my power to consult the manuscripts on the subject, but where the two words κτίσαι and τίσαι occur so frequently, surely the mistake might very easily have been made by an inattentive scribbler.

G. C. P.

Nemesianus versus Westminster.

In the 53rd number of the Classical Journal, the following passage occurs in the Westminster Epilogue:

En! Scolōpax! modo jam nostras migravit in oras

Huic femur avulsum molliaque exta voro;
where the penultima of Scolopax is short.

Nemesianus on the contrary, the only Latin poet in whom the word is found, writes Scolōpax:

Cūm nemus omne suo viridi spoliatur honore,

Fultus equi niveis silvas pete protinus altas

Exuviis: præda est facilis, et amœna Scolōpax:

Corpore non Paphiis avibus majore videbis. &c. &c.

De Aucupio, Fragm. p. 308. ed. Amst. 1728.

The point at issue therefore is, whether Nemesianus or Westminster is to constitute an authority for the prosody of the word in question.

In favor of Westminster, the Greek orthography Σκολόπαξ

(Aristot. de Anim. l. 9.) may be quoted, but I much doubt whether Σκώλωπαξ is not the true reading, as we find ἀσκάλωπας, which is synonymous with it, in the same author. And Porson moreover, in the Lexicon of Photius, has proposed Σκώλωψ as an emendation for Σκόλωψ· ξύλον δὲ καὶ οἱ τῶν φοινίκων. which is analogous to the word in question. Scapula also says that ἀσκολώπαξ is sometimes found, although he cites no authority. Perhaps some of your learned correspondents will decide this matter satisfactorily.¹ S. J. CANTAB.

Proposed emendation of Horace.

Tempus erat dapibus, sodales. Od. 1. 37. 4.

This line has been a great subject of speculative criticism, although the illustrious Bentley has passed it unnoticed. The sudden change of tense is very rarely met with among the Latin authors, and when found is generally supposed to be a Grecism. Viger very elaborately illustrates this point, and cites many instances where ἦ is used for ἔστι, especially among the Greek Tragedians. But still a Poet so choice and refined in the selection of expressions as Horace is allowed to be in his Odes, would scarcely have introduced a Greek idiomatic turn.

I am rather inclined to think this passage is indebted for its obscurity to the negligence of the copyists of the early Mss., and would propose as an emendation

Tempus et est dapibus sodales.

This reading perfectly accords with the sense, and does not in the slightest degree violate the metre; for the first dactyl ending and the second beginning with a monosyllable occurs in a similar situation in Ode 16. 24. of the same book:

Fervor et in celeres iambos—

so that no objection can be offered to the construction of the verse as not consonant with the practice of Horace.

S. J. CANTAB.

PROLOGUE .

TO THE *ADELPHI* OF *TERENCE*;

PERFORMED AT WESTMINSTER SCHOOL, DEC. 1823.

FAVETE linguis; dum breviter ineptias
Contra malevolas, quas quotannis evomunt

¹ We believe that such a latitude is allowed to names of this kind, even in the purest writers, that we are inclined to support the Westminster quantity.—Ed.

In festa nostra, festa quam solennia !
 Vobis amatum vindico Terentium.
 Quis elegantior, aut quis urbanus magis ?
 Quis cor fidelius tetigit, aut fortius,
 Moresque pravos suavius coercuit ?
 Magis quis oblectat, quis offendit minus,
 Lepore pollens Attico, et vero sale ?
 Numquid Parentis sanius partes docet,
 Quam Micionis facilis et inepti nimis,
 Fratrisque duri, recta contemplatio ?
 Aut integri tutoris officium rogas ?
 Est Hegio, Patronus et Pater simul.
 Quis impudicus, et bene intellexerit
 Pietatem, amicitiam, et amorem Pamphili ?
 Quis gloriosus, et Thrasonem viderit ?
 Quis riserit Gnathonem, et imitatur tamen ?
 Non, Thaidos cum fleris infortunia,
 Injuriasve lacrymantis Sostrata,
 Aliarum adibis surdus ipse miserias ;
 Tu quantum abest, ut his malorum auctor sies !
 “ Nebulonis,” aiunt, “ agere partes discitis—
 “ Quam mox patibulo vos Syrum suspendite ;
 “ Ergastuloque Pythiam concludite.”
 Habemus hos—quid plura ? Liberi sumus,
 Nec nostra disciplina nos servos facit,
 Callemus etsi servulorum audaciam.
 Hac parte vero non malum exemplum damus .
 Quevis honestet liberum Getæ fides.
 Novitatis ergo ne sit expectatio
 Vobis, Patroni—nos et intuebimur
 Speculum Terenti, quod Patres inspexerint,
 Virtutis atque Patrum honoris æmuli.
 ¶ Valeant inepti, nostra qui improbaverint !
 Humaniores vos jubeo ad epulas Deum !

EPILOGUE.

DEMEA—MICIO.

D. Recte inquis—sic est—nec res bene cecidit, opinor,
 Vel ratione mea, vel ratione tua.
 At nobis melior saltem sit cura nepotum,
 Nempe ætas, usus, quæ nova cunque ferant.
 Hactenus erratum est. *M.* Idem tamen omnibus error,
 Quot vivunt hodie, quotque fuerunt prius.

- D.* Neia autem! *M.* Cæci antè omnes, stultique Magistri,
Ipsius ignari quam docuere viæ.
Sane nescio quæ de exemplo vana crepantes;
De civis meritis officioque boni:
Visum est, mercedem recto proponere laudem,
Culpam autem pœnis et prohibere metu.
D. Stultitia id vero? *M.* Miseros discordia cives
Hinc agitat; quis enim se putet esse reum?
Ille de fonte iræ, luctusque, et crimina ducta
Fœda, eheu, terris incubuere cohors.
D. Di magni! his ergo auctoresne fuere Lycurgus,
Tullius atque Plato? tu tamen unde sapis?
Ex cerebrione tuo hæc? *M.* Tali haud me dignor honore,
Ille Lanarcensis sed fuit auctor. *D.* Ohe!
M. Ille quidem lapsis dignus succurrere sæclis,
Naturam agnoscit jam sequiturque ducem:
Principiis antiqua novis commenta locum dant:
Mens humana adeo tendit in ulterius!
Audi jam—ut tradit noster, cujusque Voluntas
Vi sortis regitur conficiturque datæ.
Facta igitur laudandus ob hæc, culpandus ob illa
Nemo est—sportæ sua cum nihil ipse agat.
Immeritum tandem cruciabit pœna? *D.* Carebit
Nunquam is discipulis. Exitus hisce quis est?
M. Omnes ad libitum, sortis quod summa beata,
Concordes vivent prorsus et unanimes—
Continuo irrumpent terras, ceu mole remota,
Copia, pax, virtus, uni-que-versa salus!
D. Usque reservatum nostra hoc in tempora? at oro
Cur non olim ætas comperit illa vetus?
Libera et agrestis, pariter quæ nescia juris,
Usaque naturæ est conditione rudi?
M. Noster deerat adhuc. *D.* Fræno at natura remoto
Non ruit in vetitum? *M.* Cautum id. *D.* Et hercle opus est.
M. Palmam nonne tulit, qui ne qua crimina fiant,
Caverit? hæc mecum collige, si potis es.
D. Difficile. *M.* Argilla quidvis efflueris uda,
Scilicet, ut puerum vult sibi quisquis, ita est.
Nolit, sive velit, nostro qui traditus, infans
Præceptis plenus consiliisque bonis;
Irritamentum, et causæ cum criminis absint,
Evadit virtus enè ænera! *D.* Dii superi,
Felix Heracle operum! at vitium. *M.* St, malesane! Lanarkæ
Nescis quas turbas vox vetus ista daret!

Nil tale invenias—abiit, evasit? *D.* In oras
 Quasnam? sed tu rem clarius ede. *M.* Taco.
 Non faciunt ad rem nostram argumenta—quid istud
 In rixam, et priscum ni rediisse chaos?
 Intellecta simul, fatearis vera nēcesse est:
 Auceps usque hæres? id tibi nosse satis,
 Nimirum, sapiens siquis, felixque, bonusque
 Vult fieri, solam hanc esse novamque viam.
 Sæclum O sæclorum! tandem licet esse beatiss!
 “Εὐρηκα,” en! toto noster in orbe sonat!
 Eloquio victi reges jam sceptrā remittunt!
 Prisco jure hoc jus gentium amabilius!
 Nec jam ullis opus est Congressibus: horrida cedent
 Bella, Philanthropis non toleranda novis!
 Jamque videre diem videor— *D.* Jam desine—captus
 Ergo es venturis Eutopiaque mæra?
M. Eutopia, inquis! at hæc aliquis non finxit ineptus
 Somnia; verum usu cognita reque patent.
 I tandem et veri fontes mirare remotos,
 Et quas primitias ipsa Lanarkia tulit!
 Elysii loca læta novi, et τεργέγων coluntur
 Oppida, perfectum queis nihil orbe magis,
 Innocuæ, puræque anima! O inscitia felix!
 Pectora vel xylino candidiora suo!
 Hic non sponte sua, sed nullo vindice saltē
 Observant omnes, et sine lege, fidem.
 Vivitur in medium—libertas omnibus æqua est:
 Quilibet hic aliis et placet ipse sibi.
 Nemo præ reliquis carus; neque gratia fratrum est—
 Vix signari opus est nomine quemque suo.
 Non honor; aut lucrum, in pretio est—non urere Bilis—
 Non Odii stimulis, Invidiæ, locus—
 At placidi expendunt res nostras—et sibi plaudunt,
 Sana quippe usis mente modoque magis:
 Dant lacrymam; turbæque ultro miserentur ineptæ,
 Palantes omni quos regione vident.
D. Mira quidem! *M.* Sane Auctori quoque mira videntur;
 Testem oculatum istis credere posse negat.
 Ergo siste domi— *D.* Derides? *M.* Ah! procul istoc
 A me— *D.* meque— *M.* absit—Vosque valete, Joci!
 Non tibi, sed Patriæ, sed toti Hunc vivere mundo
 Crediderim—mihi vel Rossicus alter erit!
 At spes consilio nescit frænare—periculum
 Summæ et facturus, dum nimis alta petat.

His modo si senibus paulum auscultare duobus,
 Et nostros hospes vellet adire Lares;
 Cernere ubi est, (antiqua licet, multosque per annos
 Quæ sanctus dederit mos stabilita Loci,)
 Cernere, quam pro se, merces eâ digna laboris!
 Virtutem pubes excolit, optat, amat!
 Quam, prodesse aliis, cordi est! Quam irrupta tenet nos
 Copula, carum illud nomen Amicitiae!
 Hæc sorti atque Hominum votis magis apta parari;
 Virtutique ipsi sciret inesse modum!

LITERARY INTELLIGENCE.

Sterling English preferable to the French or any other Language, for universal acquisition and currency among reasonable beings.

THE British Public in general, and the Patrons of Useful Knowledge in particular, are respectfully informed, that a POPULAR PLAN for a NATIONAL PHILOLOGICAL SOCIETY has long been contemplated by a few Friends of Rational Tuition, founded upon a NEW VIEW of LITERAL ECONOMY, reducible to practice, from the early culture and unlimited dissemination of Albion's vernacular Tongue; to be illustrated through appropriate quotations from classical works and forensic speeches, which display the genuine principles of Old England's boasted Constitution. The deposit of one sovereign or more, with their names and address, from each of the well-wishers of intended members of the proposed Institution, in Messrs. Ransom and Co.'s Bank, No. 1, Pall-mall East, will form a fund for the preliminary expences of printing advertisements, and some initiatory documents, until a meeting can be called to examine the subscription account, previous to the selection of those functionaries who may be deemed most essential for the success of various objects of acknowledged utility, which the Society will naturally embrace, including Lectures on the immediate improvement and extensive cultivation of our native speech, as the only intuitive key for a perfect acquaintance in future with every living or dead language, when properly communicated to any schoolboy, however young. A rapid, comprehensive, cheap, but efficient system of juvenile education will, of course, be the grand aim of this Literary Association, in concert with a number of legitimate enterprises that cannot here be specified, nor until a regular prospectus of the whole be prepared, for public approbation, and private support, by the members of the Philological Society, after being assembled for that express purpose. The undersigned will rest contented with the humble merit of thus attempting merely to lay the first stone of a beneficial edifice, which he will cheerfully consign, at any stage of the undertaking, to persons of greater tact, talents, and influence in these matters than he can boast, whenever they shall volunteer their services in his stead, for a consummation in the annals of British literature, devoutly to be wished by those who really love their country, or perceive the peculiar advantages of mutual instruction and social study, now pervading the four grand divisions of the globe. Should this precautionary appeal

prove entirely abortive, all idea of the projected superstructure must consequently be postponed to a more auspicious period; as the present originator of this scheme has very little leisure, and much less spare cash, to sacrifice for the good of the rising generation, in the United Kingdom, or the Commonwealth of the Republic of Letters among all nations, where civil and religious freedom must ultimately triumph over despotism combined with ignorance, against the visible advancement of human intellect, towards the *ne plus ultra* in the art of government, and all other scientific pursuits best calculated to ameliorate the condition of mankind. If the object in view succeed, every contributor of one or more sovereigns will have credit accordingly, in his subsequent annual contributions, as a Fellow of the Society; and letters connected with this advertisement, post paid, will always be duly acknowledged, till the business be relinquished as impracticable, or officially placed in better hands than belong to the subscriber.

JOHN BORTHWICK GILCHRIST.

11, Clarges-street, Louc'on, Sept. 1, 1823.

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Vetus Testamentum Græcum e codice Ms. Alexandrino, qui Londini in Biblioth. Musei Brit. asservatur, typis ad similitudinem ipsius codicis scripturæ fideliter descriptum cura et labore Henr. H. Baber, A. M. &c. Tomus primus, fol. Londini.

This splendid copy of the Alexandrine Ms. contains, in this portion now printed, the Pentateuch. Three pages precede the Ms. itself, of which the third contains a copper-plate fac-simile of Cyrill's letter, ascribing the writing of the Ms. to Thecla. The fourth also is copper-plate, and gives a fac-simile of the recto of the first leaf of the Ms. with all the injuries induced by time. In fact, the work appears to have been executed with the utmost care, and with every possible assimilation to the Ms. itself.

A thin volume of notes, printed in an equally splendid manner, accompanies this volume. It contains a preface by the Editor, and is dated in the year 1821; it gives a short account of the similar labors of others in this field—of the manner in which the present was set on foot—and what has been the plan pursued by him in printing this edition. Some notion may be

formed of the laborious accuracy with which the work has been accomplished, from the following passage in the preface (p. vii.) "In plagulis corrigendis ter semper, imo etiam interdum sexies Apographum meum cum Archetypo contuli. In notis concin- nandis huncce renovavi laborem." The prolegomena will most probably accompany the third and last volume.

Sophoclis Tragicæ septem, et deperdit. fr. ex edit. et cum annotatione integra Brunckii et Schæferi; cui intertextæ sunt glossæ ex Eustathio et Suida excerptæ. Accedunt notæ C. G. A. Erfurdii. 3 tom. 8vo. Oxonii 1820.

A useful and handsomely printed edition. It might however have been easily comprised in two volumes; and the matter as now disposed is very inconvenient. Brunck's, Schæfer's, and Porson's notes, and the "glossæ," are under the text, but the Latin version and Erfurdt's notes are separate. Some notes of P. Wesseling are intermixed with those of Erfurdt.

M. Tullii Ciceronis de re publica librorum reliquæ e Palimpsesto ab Ang. Maio nuper erutæ, ad edit. Rom. diligentissime expressæ. 12mo. Lipsiæ [1823.]

This reprint, neatly stereotyped by Tauchnitz, is without date; and we have therefore given it in brackets. It has but the text, and though "diligentissime expressæ," we doubt it cannot beat the superstition of the London reprint.

Βεκκαρίου περί ἀδικημάτων καὶ ποινῶν μεταφρασμένον ἀπὸ τὴν Ἰταλικὴν γλῶσσαν. Δευτέρα ἔκδοσις διορθωμένη καὶ ἀνέξημένη με σημειώσεις καὶ πίνακα στοιχειακόν εἰς τὴν ὁποίαν ἐπροστέθη καὶ τὸ πανομοιότυπον τῆς πρὸς τὸν μεταφραστὴν ἐπιστολῆς τοῦ Μορελλέτου. Paris. 1823. 8vo. (The translator is the celebrated Dr. Coray.)

ΟΜΗΡΟΣ. Homeri Opera T. i. et ii. Curante J. Fr. Boissonade. Paris. 1823. 32mo.

Bibliotheca Te-Waterana, sive catalogus librorum selectorum aut editorum, aut Mss. etc.; quæ omnia per LXX. circiter annos collegit vir celeb. J. G. Te Water, dum in vivis esset, Theologiæ et Historiæ eccles. Professor in Acad. Lugd. Bat. &c. Lugduni Batav. 1823. 8vo.

Jo. Laurentii Lydi de Ostentis quæ supersunt, una cum Fragmento Libri de Mensibus ejusdem Lydi, Fragmentoque Manl. Boëthii de Diis et Præsensationibus. Ex Codd. Regiis

edidit, Græcæque supplevit et Latine vertit C. B. Hase. Paris 1823. 8vo.

Procli Opera e codd. Mss. Bibl. Reg. Parisiensis nunc primum edidit, illustravit V. Cousin, &c. Tomus quintus, continens iii. iv. et v. librum Commentarii in Parmenidem. Par. 1823. 8vo.

De perditis Aristotelis libris de Ideis et de Bono, sive Philosophia, diatribe, &c. auctore Chr. Aug. Brandis. Prof. O. &c. Bonnæ 1823. 8vo.

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Notice de deux Papyrus Egyptiens en écriture démotique, et du règne de Ptolémée-Epiphanes-Euchariste; par M. Champollion Figeac. Paris. 8vo. 1823.

Discours sur l'utilité de la langue Arabe, prononcé le 16 Juin 1823, aux promotions du Collège de Genève, par T. Humbert, Professeur d'Arabe, &c. Genève 1823. 8vo.

Œuvres de Platon traduites en Français par V. Cousin. Tome second. Par. 1823. 8vo.

Lettre à M. Champollion le jeune, relative à l'affinité du Copte avec les langues du nord de l'Asie et du nord-est de l'Europe; par M. Klaproth. Paris 1823. 8vo.

Remarques sur un ouvrage intitulé, Antiquités Grecques du Bosphore Cimmérien. St. Pétersbourg 1823. 8vo.

Supplément à la suite des médailles de la Bactriane. St. Pétersbourg 1823. 8vo.

Réfutation d'une critique, insérée dans le Journal de la Société Asiatique de Paris, au sujet de la Grammaire Arménienne de M. Cirbied; par J. Ch. Cirbied, Arménien, &c. Paris 1823. 8vo.

Lettre au sujet de la nouvelle Grammaire Arménienne publiée par M. Cirbied; adressée au Rédacteur du Journal Asiatique par M. J. Zohrab, Docteur Arménien. Paris 1823. 8vo.

Journal des Savans for September:

1. Mouraviev, Voyage en Turcomanie et à Khiva, 1819, 1820; reviewed by M. Abel Remusat.

2. Mahne, Vita D. Wittenbachii; M. Daunou.
3. Moore, Loves of the Angels, and Lord Byron's Heaven and Earth; M. Vanderbourg.
4. D'Osson, Empire Othoman; M. Silvestre de Sacy.
5. Leon Halevy, Odes of Horace in French Verse; M. Raynouard.
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